3186 de 42

THE WORLDS GREAT RESTAVRATION.

OR THE CALLING OF The IEVVES, and (with them) *of all the Nations and Kingdomes of the earth, to the faith* of CHRIST.

Published by *William Gouge*, B. of D. and *Preacher of Gods Word in Black-fryers. London.*

LONDON
Printed by EDVVARD GRIFFIN for WILLIAM BLADEN, and are to be sold at his Shop neare the great North dore of *Paules*, at the signe of the Bible. 1621.

THE

WORLDS

GREAT RESTAURATION.

OR

THE CALLING OF

The JEWES, and (with them)

of all the Nations and Kingdomes of the earth, to the faith

of CHRIST.

Published by Wm. Sheares B. of D. and
Preacher of Gods Word [illegible] Lond.

LONDON,
Printed by EDWARD GRIFFIN for
WILLIAM BLADEN, and are to be sold at his Shop
neare the great North dore of Paules, at the sign
of the Bible. 1654.

[illegible]

[illegible]

[illegible]

[illegible]

מזרח ישראל
וקבצנו׃

מנחת חיא

ליחורת ולכני ישראל חבריו וליוסף
אשר ביך אפריים וכל בית ישראל
חבריו׃ ימציאם אלהיים חן וישבו
ובקשו את יהוה אלהיהם ואת
דויד מלכם באחריית
הימים׃

עמום ה׳ג׳ ארני יהוה
דבר מי לא יבבא

The Calling of the IEVVES.

A PRESENT TO IVDAH AND *THE CHILDREN OF* ISRAEL that ioyned with him, and to IOSEPH (the valiant tribe *of* EPHRAIM) *and all the* house of ISRAEL that ioyned with him.

The Lord giue them grace, that they may returne and seeke IEHOVAH *their God, and* DAVID *their* King, in these latter dayes.

There is prefixed an Epistle vnto them, written for their sake in the Hebrue tongue, and translated into English.

Published by *William Gouge*, B. of D. and *Preacher of Gods word in Blacke fryers. London.*

LONDON

Printed by EDVVARD GRIFFIN for WILLIAM BLADEN, and are to be sold at his Shop neare the great North dore of *Pauls*, at the signe of the Bible. 1621.

The Calling of the Jews.

A PRESENT TO JUDAH AND THE CHILDREN OF Israel that joyned with him,

and to Joseph (the valiant tribe of Ephraim) and all the house of Israel that joyned with him.

The Lord give them grace, that they may return and seke Jehovah their God, and David their King, in their latter dayes.

There is prefixed an Epistle unto them, written formerly in the Hebrue tongue, and translated into English.

Published by William Gouge, B. of D. and Treasurer of Gods word in Elizabeths time.

LONDON
Printed by Edward Griffin for William Bladen, and are to be sold at his Shop neare the great North dore of Paules, at the signe of the Bible. 1624.

¶ To the Reader.

Christian Reader

THough we being in time passed, Gentiles in the flesh, were without Christ, being aliens from the Common-wealth of Israel, and strangers from the couenant of promise, hauing no hope, and without God in the world, *yet because God had said to* Abraham, In thee shall all families of the earth be blessed, *the faithfull Iewes from time to time enquired, and diligently searched after that fulnesse of time, and instantly without ceasing prayed for the accomplishment of that promise. Now seeing the state of the world is cleane alterd, and that for these many hundred yeares past the natural branches haue bin broken off, and branches of the wild Oliue tree grafted in for them, yet (though* blindnesse in part be fallen on them till the fulnes of the Gentiles be come in) *they hauing a promise to be grafted in againe, ought not we in gratefull recompence to pray for the accomplishment of that promise? And if to pray for it, then to enquire and diligently to search after that fullnesse of time? Such helps then as bring light to the finding out of this mistery are worthy the publishing, and worthy the reading. In which respect I haue bin moued to publish this Treatise concerning that poynt, and to commend it to thy reading. And this is all that I haue done. The worke it selfe is the worke of one who hath dived deeper into that mysterie then I can doe. His great vnderstanding of the Hebrew tongue hath bin a great helpe to him therein. How great his paines haue beene, not in this onely but also in other poynts of Diuinitie, his* Sacred doctrine of Diuinitie, *first published in*

Eph. 2. 11. 12.

Gen. 12. 3.

Rom. 11. 25.

a little

a little Manuel, after set forth in a larger volume, his Old Testament, *or* Promise, *wherein the mysteries of the Iewish types and ceremonies are opened, his* Exposition of the song of Salomon, *and this,* The Worlds great restauration, *or* Calling of the Iewes, *(workes of his heretofore and now published) doe witnesse. As the subiect matter of this Treatise, so the manner of handling it doth commend it to thy reading. First it setteth out to thy view the seuerall points, which the holy Ghost hath reuealed concerning the* Worlds great restauration, *and* Calling of the Iewes *in briefe heads or propositions: And then it sheweth how euery of those heads are gathered out of the holy Scriptures, and confirmed thereby. Here are no Rabinicall conceipts, no Iewish fables, no abrogated ceremonies, raked out of the ashes, but such a glory of the Church is here set forth as may stand with the doctrine of the Gospell, preached by the Apostles. Read and iudge. And according to the promise made to* Israel, Rom. 11. 26. *pray that* all Israel may be saued.

Church-Court in Black-fryers,
London 8. Ianuary, 1621.

Thine in the Lord

WILLIAM GOVGE.



TO ALL THE SEED OF IACOB, FARRE AND WIDE DISperſed. Peace and Truth *be multiplied vnto you.*



Aughter of *Tſion* by fleſhly generation: *Ieruſalem* which ſticketh cloſe to carnall rites & ordinances, & to the legall worſhip: To you I bring this preſent, where euer you be diſperſed. A ſparke out of a Diamond; one drop out of that Sea, which the whole Ocean cannot holde. Flowing from the infinitenes of wiſedome reuealed in the Scriptures. Concerning thy repayre, and

the renewing of thee into a glorious and excellent eſtate: purchaſed for thee by *Immanuel* thy *Meſſias*; If ſo be of *Ieruſalem* according to the fleſh, thou mayſt be perſwaded to become a member of the new *Ieruſalem*, which is from aboue, the mother of true beleeuers. For thee hath God honoured aboue all the people of the world, and giuen the prærogatiue firſt and laſt of all his holy promiſes. Onely vnto thoſe out of whoſe loynes thou doeſt come, was the promiſe of that ſeede in whom all the families of the earth ſhould be bleſſed. To thee alone were committed the Oracles of God, for ſome thouſand yeares together. So as light ſhone in thy dwelling, when darkenes couered the whole face of the earth beſide. Of thee were the Fathers, and they from whom Chriſt came as touching the fleſh, who is God ouer all, bleſſed for euer, Amen. By the miniſtery alſo of thoſe whom he did ſend, the Law came out of *Sion*, and the word of the Lord from *Ieruſalem* to all the ends of the earth. So great was the worth of thy Nation.

But him the Prince of life haſt thou ſlaine,

and nayled vpon the Crosse, deliuered into thy hands by the foreknowledge and determinate counsell of God. Whom God rayſed vp, looſing the ſorrowes of death, becauſe it was impoſſible he ſhould be maiſtred of it; for this thine offence, and to make a way for the calling of vs Gentiles, wrath is come vpon thee now ſixteene generations. No ſorrow like to the ſorrow that all this while hath befallen thee. No people ſo diſperſed, without gouernment, without Religion, without forme, eyther of Church or Common-wealth. No nation ſo contemptible & abhorred in the ſight of God and Men. And that worthily; for in thee is found a ſumme of all that euer were in the world the ſhamefulleſt. To murder him that appeared thee, that by his word and workes did magnifie thee, and make thee ſo famous, that came in his owne perſon to ſaue thee: the Lord himſelfe from Heauen.

But the dayes of this thy ſinfulneſſe, God winking at, doth now euery where, and by all meanes inuite thee to repentance. Out of all the places of thy diſperſion, Eaſt, Weſt, North, and South, his purpoſe is to bring

thee home againe, & to marry thee to himselfe by faith for euermore. In stead that thou wast desolate and forsaken, and satte'st as a widdow, thou shalt flourish as in the dayes of thy youth. Nay, aboue and beyond thy youth. To be the ioy of the earth, the moist noble Church that euer eye did see. Small were thy beginnings how great soeuer, so exceedingly shall thy latter end encrease. Thy Sauiour will ere it be long, draw neare vnto thee: not as once he did, riding vpon an Asse, base, and in humilitie, but as the glorius king of *Sion*, subduing al things to *himselfe* by the sceptre of his word. Breaking thy hard heart, fallowing vp the fallowes of thy soule, he will set vp all his glorie in the middest of thee, and make thee the wonder of the world. Out of thee shal come gems and precious stones, richer then the Saphire, ruddier then the Carbuncle, shining aboue the Topaze. *Ezraes*, *Nehemies*, *Mordecaes*, builders of a better Temple then that which thou hast doated vpon so long. Then shalt thou mourn, as the mourning for ones onely begotten sonne: and all thy Tribes, with sorrow and true repentance, shall look

vpon him whom they haue thruſt through. Thy gates ſhall be made of pearles, and thy ſtreetes of pure gold. All the Kings of the Gentiles ſhall bring their glory into thy cittie, and fall downe before thee. The light of the Moone ſhall be as the light of the Sun, and the light of the Sunne, ſeauenfold as the light of ſeauen dayes. Thy Sun ſhall not ſet by day, nor thy Moone by night. Bleſſed ſhall they be that bleſſe thee, & curſed ſhall they be that curſe thee. When the Lord ſhall raiſe thy dead carkaſes, by the miniſtrie of the Goſpell, and ſay, Awake ye that haue ſlept ſo long in the duſt of the earth.

And becauſe God wil do theſe great things for thee, doe thou prepare thy ſelfe to meete thy God. Words faile me for to ſet an edge, and to put ſome ſpirituall life into thee. But my hart ſhal neuer faile to pray for thy proſperitie all my dayes. Bowing my knees to the Father of our Lord Ieſus Chriſt, the God of glorie, that he would haſten that which he hath ſpoken concerning thee by the Prophets of old, and by the Apoſtles ſent by his ſonne. Whoſe counſels are without repentance, his loue neuer changeth: he will

not forget his promises to thy Fathers: but will graft thee in by faith into that naturall Oliue tree, from the which, thorough infidelity thou art hitherto broken off. The root is holy and so it shall be manifest that thou (the branches) art, when *Gog* and *Magog* falling before thee (which dayes are euen now at hand) thou shalt sit as a Lady in the mount of comelinesse, that hill of beautie, the true *Tsion*, and heauenly *Ierusalem*, to the worldes admiration. And for my selfe, I shall thinke, I reape aboundant fruit of these my trauailes, if in the day of thy reioycing, in the day of the gladnes of thy heart, when God shall doe these great things for thee, it may be sayd that I haue layd one stone, (say it be but a peble stone) toward thy spirituall building.

A BRIEFE AND SUMMARIE DECLARATION OF THE PROPHECIES of the old and the new Testament, so far as they concerne the calling of the IEWES.

THE inuisible things of God, that are to bee seene in all his workes, shine most cleerly in the Church. Wherein, as *Dauid* saith, *Psal.* 29 9. he vttereth all his glory. But aboue all, the Church of the Iewes carrieth the liuely print and marke of his praises. What things did he for them? Nay, what did he not in Ægypt, and at the red sea, in the wildernesse, and Land of promise, when they were in Babylon, the seuenty yeeres captiuity, and after, by sending of his Son among them?

These things were the first act (as a man may call it) of the great and glorious workes of God toward that nation.

But the Catastrophe, or shutting vp, is no lesse, if not much more, to be admired: How, for refusing Christ, that came into the world, to saue them, and shamefully nayling him vpon the Crosse, they are become a renegate people, now 1600 yeeres together, without Church, without Common-wealth, without forme, or face of gouernment, good or bad: their pleasant land turned into a wildernesse: their fruitfull Countrey, into a dry and barren Desert. How,

for all that, he leaueth them not without comfort. Nay, he lifteth vp their hearts with a certaine expectation of most large ~~high~~ and ample promises. Such and so great as are altogither incredible, but that the mouth of the Lord hath spoken it. Some of the choise and principall, not following Iewish fables, but the vndoubted Oracles of the word of God, it shall not be amisse, before we proceede further, to lay downe in certaine Aphorismes or Positions. Which may all be reduced vnto fiue heads.

Refusing Christ. 1. The first head concerneth the Iewes refusall of Christ.

Wherevpon shall follow

Reiection. 2. Both their reiection to be no more his Church and people,

Remnant. 3. (Notwithstanding which, a small remnant, a hole seed, shall be left. *Rom.* 11.5.)

Desolation. 4. And also their long desolation.

The second head is of the calling of the Iewes. For

Call. 5. Of this remnant God will be pleased to gather a Church vnto himselfe,

Last dayes. 6. In the last dayes. *Ezech.* 38.8. *Hoshea* 3.5.

Generall call. 7. Not of a few, singled out here and there, but of the Nation in generall. *Rom.* 11.25,26,27. *Cantic.* 8.10.

X. Tribes. 8. And that of the ten Tribes as well as of the rest of the Iewes. *Ezech.* 37.16,19. *Hosh.* 1.11. *Ier.* 3.12,18. *&c. Esay* 11.12,13. *Obadia vers.* 20. *Zach.* 10.6. *Rom.* 11.26.

Wrath against refractaries. 9. But this extendeth not to euery one. Some there shall be, refractarie Spirits, that will not euen then stoope to Christ. Against whom the wrath of God shall be euident. *Rev.* 21.8. *Dan.* 12.2. *Esay* 65.11,12,13, 14,15,16,17.

The

The third head respecteth the beginnings of their conuersion; of whom it shall be, and when, and the things that shall follow thereupon

10. The first conuerted shall be out of the North and the East quarters. *Dan.*11.44. *Esay* 41.26,27. *First converted.*

11. And that about the time when the Turkish tyrannie shall haue lasted 350 yeares. *Dan.*7.25.& 12.7.11. *Rev.*9.15. *Time of first conversion.*

Things following vpon it are

12. They shall repaire towards their owne country. *Esay* 11.15,16.& 51.10,11. *Ier.*3.18. *Hosh.*1.11. *Repaire towards their country.*

13. In the way, *Euphrates* shall be laid dry for them to passe, as once the Red Sea was. *Rev.*16.12. See *Esay* 11.15.& 51.10,11. *Euphrates dry.*

14. The tidings of this shall shake and affright the Turkish power. *Dan.*11.44. *Turke shaken.*

15. A marueilous conflict shall they haue with Gog and Magog, that is to say, the Turke. *Ezech.*38.& 39. *Rev.*20.8. *Conflict with Gog.*

16. And shall be in sore distresse. *Dan.*12.1. *Sore distresse.*

17. This conflict shall be in their owne country, the land of Iudæa. *Rev.*20.8,9. *Esay* 25.10. *Ioel* 3.2. *Ezech.* 39.2,4. *Zach.*14.2.4. 3,4,5. *Dan.*11.44,45. *Place of conflict.*

18. A noble victorie they shall obtaine. *Conquest.*

19. God from heauen miraculously fighting for them. *Rev.*20.8,9,10. *Esay* 27.1.& 31.8,9. *Ezech.*38.18, 19,20,21,22,23. *Zach.*14.3,4,5. *Gods fighting.*

20. It seemeth the maine blow where the Grand Signior himselfe must fall, shall be at, or neere Ierusalem. *Rev.*10.16.& 20.9. *Ioel* 3.2. *Ezech.*39.16. *Place of Gogs fall*

21. The vtter ouerthrow of the whole Armie, perhaps shall be beside the Sea of Gennezaret, otherwise called, the Lake of Tiberias. *Ezech.*39.11. *Place of the armies discomfit.*

22. This conquest of Gog and Magog commeth 45 yeares after their first conuersion, which is the 395. *Time of conquest*

yeare and last period of the *Ottoman* Empire, *Reu.* 9. 15. *Dan.* 12, 12.

The fourth head is their flourishing state of Church and Common-wealth, after this victory once obtained. For,

Dwell in their Country. 23. They shall dwell in their owne Countrey. *Ier.* 3. 18. and 23. 8. *Ezech.* 37. 21, 22. *Amos* 9. 14, 15.

Inhabit all the Land. 24. They shall inhabite all the parts of the land, as before. *Obad.* 15. 19, 20. *Ier.* 31. 38, 39, 40. *Esay* 27, 12. and 65. 10.

Safety of the Kingdome. 25. They shall liue in safety. *Esay* 60. 18. *Hosh.* 2. 18.

Continue for euer. 26. They shall continue in it for euer. *Ezech.* 37. 25. *Amos* 9. 15.

Fruitfulnesse of the Land. 27. The land shall be more fertile then euer it was. *Ezech.* 36. 35. *Hosh.* 2. 21, 22. *Ioel* 3. 18. *Amos* 9. 13. *Zach.* 14. 10.

Country populous. 28. The Countrey *more* populous then before. *Esay* 49. 19, 20, 21. *Ezech.* 34. 31. and 36. 37, 38.

One Kingdome. 29. There shall bee no separation of the ten tribes from the other two: but all make one entire Kingdome. *Ezech.* 37. 22, 24. *Hoshea* 1. 11.

Flourishing Common-wealth 30. And a most flourishing Common-wealth. *Dan.* 7. 27.

Glorious Church. 31. Touching their Church, it shall bee most glorious. *Esay* 4. and 24. 23. and 60. 1, 2. *Reu.* 21. and 22. *Dan.* 12. 3. *Ier.* 3. 16, 17. *Ioel* 3. 19, 20.

Churches beauty 32. Which glory shall appeare in outward beauty. *Esa* 24. 23. and 30. 26. and 60. 20. and 62. 1, 2, 3, 4. *Reu.* 21. 23. and 21. 5. *Zach.* 14. 6. 7.

Sanctity. 33. Sanctity. (all prophane purged out) *Ioel* 3. 17. *Zach.* 14. 20, 21. *Reu.* 22. 3.

Purity. 34. Purity of doctrine. *Ezech.* 37. 23. *Hosh.* 2. 16, 17. and 14. 8. *Zach.* 13. 2, 3.

Couenant. 35. Excellency of the new couenant. *Esay* 61. 8. *Ezech.* 37. 26.

Spirituall graces 36. Abundance of spirituall graces. Faith, Knowledge, Zeale,

Zeale, Piety, &c. *Esay* 25. 6.

37. Cheerefull obedience. *Esay* 66. 7: 8. *Cheerefull obedience.*

38. Multitude of beleeuers. *Hosh.* 1. 10. 11. *Zach.* 10. 10. *Multitude of Beleeuers.*

39. Happinesse and prosperity. *Esay* 25. 8. and 51. 13. and 60. 19, 20. *Reu.* 21. 4. *Prosperity.*

40. Ioy. *Esay* 30. 29. and 35. 10. *Hosh.* 2. 15. *Zach.* 10. 7. *Ioy.*

41. Safety. *Zach.* 10. 12. and 14. 11. *Ier.* 23. 6. and 55. 16. *Safety of Church.*

42. Stability. *Esay* 26. 1. and 33. 16. *Ier.* 30. 20. *Stability of the Church.*

43. Perpetuity. *Esay* 60. 21. *Hosh.* 2. 19. *Ioel* 3. 20. *Perpetuity of the Church.*

44. The fift and last head is, that after their call, *Assur* and *Ægypt*, all those large and vast Countries, the whole Tract of the East and of the South shall be conuerted vnto Christ. *Esay* 19. 23, 24, 25. and 27. 12, 13. *Micah.* 7. 11, 12. *Zach.* 10. 10, 11, 12. and 14. 8, 9. *Psal.* 68. 31. and 72. 9, 10, 11. *Reu.* 21. 14. The chiefe sway and soueraignty remaining still with the Iewes. So as, *All nations embracing Christ.*

45. All nations shall honour them. *Reu.* 21. 24. *Esay* 49. 23. and 60. 3, 5, &c. and 61. 9. and 66. 10, 11, 12. *Zephan.* 3. 19, 20. *Reu.* 16. 12. *Nations honouring them.*

46. And the enemies of the Church by them subdued. *Numb.* 24. 17, 18, 19. *Esay* 11. 14. *Ioel* 3. 19. *Obad. vers.* 18. *Zach.* 10. 11. and possessed, *Esay* 14. 2. and 61. 5. *Ioel* 3. 8. *Amos* 9. 12. *Obad. vers.* 17. 19. shall willingly or perforce come vnder Christs obedience. *Enemies subdued.*

The truth of eeh position, I will not here stand to discusse. This Treatise following (where they are noted in the margent) doth aboundantly proue them all.

The time drawing neere, wherein these things fore-told so long before, come now to be accomplished, how sweet a thing it is, to looke into the propheſies that giue assurance of it.

May it therefore please the iudicious and learned Reader, to weigh the Scriptures following: which professedly, and of purpose, speake of these things. Some in plaine and euident

euident termes, other more obſcurely, but all layd together, caſt ſuch a light, as leaue this doctrine without exception. But before we enter vpon the particular Texts, take ſome few rules, for the better vnderſtanding of the propheſies of this kinde: Aſwell touching the threatned deſolation, as for the conuerſion of this people, and the enemy that ſhall fall before them.

1. The deſolation ſpoken of, *Cities without inhabitant, houſes without men, the land deſolate*, Eſay 6. 11. *The mountaines, hils, riuers, valleyes, waſte*. Ezech. 36. 4. *No King, no Prince*, no forme, or face of Church, or Common-wealth, good or bad, and that *for many dayes*, Hoſh. 3. 4. Were neuer before, but now are truely verified in the height of them, ſome 1600 yeeres together, ſince they reiected Chriſt.

2. Though the Prophets, when they handle theſe things, thunder againſt the ſins of their owne age, that is, but to note the luſtice of the future deſolation: for God is righteous to puniſh in the children, their fore-fathers faults, when they walke in the ſame ſteps of diſobedience, *Eſay* 14. 21. Touching their conuerſion.

1. Where *Iſrael, Iudah, Tſion, Ieruſalem*, &c. are named in this argument, the Holy Ghoſt meaneth not the ſpirituall Iſrael, or Church of God collected of the Gentiles, no nor of the Iewes and Gentiles both (for each of theſe haue their promiſes ſeuerally and apart) but Iſrael properly deſcended out of *Iacobs* loynes.

The ſame iudgement is to bee made of their returning to their land and ancient ſeates, the conqueſt of their foes, the fruitfulnes of their ſoile, the glorious Church they ſhall erect in the land it ſelfe of Iudah, their bearing rule farre and neere. Theſe and ſuch like are not Allegories, ſetting forth in terrene ſimilitudes or deliuerance through Chriſt (whereof thoſe were types and figures) but meant really and literally of the Iewes. It was not poſſible to deuiſe more expreſſe or euident tearmes, then the Spirit of purpoſe vſeth to cut off all ſuch conſtruction. Neither were

Iosias or *Cyrus* more plainely named hundred of yeares before they were borne, then these things are plainely deliuered for the confirming of that peoples faith. Wherefore wee need not be afraid to averre and mainteyne, that one day they shall come to Ierusalem againe, be Kings and chiefe Monarches of the earth, sway and gouerne all, for the glory of Christ that shall shine among them. And that is it *Lactantius* saith, *Lib. 7. Cap. 15. The Romane name (I will speake it, because it must one day be) shall bee taken from the earth, and the Empire shall returne to Asia, and againe shall the East beare dominion, and the West bee in subiection.*

2. Such promises of the Gospell as come in order after that desolation, or after mercy to be shewed to the gentiles, are without question to be referred to these times.

3. Nay, generally all Euangelicall promises made vnto them, seeing they neither at the first receiued the gospell, nor euer hitherto enioyed that peace, plenty, and prosperity, which the promises doe purport, cannot but aime at somwhat that is yet to come.

4. The great and glorious things, which in the hight and excellency thereof, are spoken peculiarly to them, doe in their measure and degree, appertaine in common to all the faithfull. And so in the new Testament, are ordinarily applyed: Whereof see more in this treatise following vpon *Esay. 54.*

5. Their conuersion vnto Christ in the last dayes, commonly is intimated by turning from Idolatrie. Which howsoeuer the Iewes be not now infected with, (if you speake of bowing to stockes and stones) was then the maine sinne of the times. And taketh vs forth this worthy lesson that it is meere Idolatrie, and a worship of false Gods: whatsoeuer worship looketh not to God in Christ, which *Iohn* also teacheth. 1 *Iob.* 5. 20. 21. When hauing laide down the doctrin, that Iesus Christ is the true God, and life euerlasting, immediately he addeth, *Little children keepe your selues from Idols.* This rule for the exposition of the

Prophets, I learne of the Apostle, *Rom.* 11. 27. vouching *Esay* 27. 9. (which speaketh of their casting away of Idols) as a principall place to warrant the calling of the Iewes.

6. Albeit the thorow comming in of the Gentiles, for all nations with one consent to receiue Christ, be put off to the Iewes conuersion, yet that nothing hindreth but the places that speake of the same, may well serue to warrant the first inceptions of their calling. And so doth *Iames* cite them. *Act.* 15, 16, 17. out of *Amos cap.* 9. 11, 12 and *Paul, Rom.* 9. 25, 26. out of *Hosea Chap.* 1. 10.

7. The conuersion of the Gentiles, is many times intimated by the Israelites maistring of them, possessing them for seruants, and for handmaides; as *Esay*, 14. 2. *Amos* 9. 12. *Obadiah, vers.* 19. Which is not meant so much of a temporall subduing, as of a spirituall ioyning with them, in seeking of the Lord; yet so as the chiefe soueraignty and stroke of keeping men within the lists of their subiection and obedience vnto Christ, shall remaine among the Iewes. And so *Iames* teacheth vs to expound those phrases, *Act.* 15. 17. Where that which *Amos* saith, *that they (the Israelites) may possesse the remnant of Edom, Iames* rendreth, *that the residue of men may seeke after the Lord.*

The enemy whom indeed they shall conquer, roote out, and destroy, after they haue groaned long vnder his hard yoke and bondage, is not alwaies represented by one and the same name. But sometimes more obscurely, by one or other of the capitall enemies of Gods people, *Moab, Edom, Rabba*, that is to say, the Ammonites, *Asshur, Iauan*; whether because the holy Ghost would thereby note the cancred malice of that tyrant to the Church: or that those which inhabit the seat of these people, shall ioyn hands and fall in the same destruction.

Esay 25. 10.
Esay 34. 5. 6. & 63.
Psal 110. 6.
Esa. 30. 31. & 31. 8.
Hosh. 13. 13. (compared with Hosh. 14. 3.)
Mica. 5. 5. 6.
Zach 9. 13.

Sometimes his qualities and conditions paint him out: *Leuiathan*, a Serpent, a Dragon, *Esay* 27. 1. Sometimes you haue him more plainely decyphered, either by the countrey from whence he deriueth his pedegree. *Gog of the land*

of Magog, Ezech. 38. 2. or elſe by his territorie and dominion, *the King of the North. Dan.* 11. 40. *the Dragon which is in the ſea, Eſa.* 27. 1. But by all theſe names, one and the ſame enemy is vnderſtood, which marueylouſly cleereth the place in *Ezechiel, chap.* 38. 17. where the Lord by his Prophet ſpeaketh to *Gog* in this wiſe; *Art thou hee of whom I haue ſpoken in ancient time, by my ſeruants the Prophets of Iſrael which prophecied in thoſe dayes and yeares.* Hee can not meane himſelfe nor *Daniel*, which was but one of his age, much leſſe *Zacharie* that came after, but hee meaneth the ancient Prophets long before, who ſpake of the ſame perſon, though not by the ſame name.

Theſe things premiſed, we come now to the particulars, wherein my meaning is, not to open euery hard word, or darke and obſcure phraſe, much leſſe to endeauour in euery place a full expoſition of the text, That muſt bee had from other the godly and learned interpreters. But only to point at the heads of thoſe Scriptures, and that but ſo farre as they concerne the thing wee deale with, to lead vs by the hand in the diſcouery of this heigh and heauenly ſecret, for that name the Apoſtle giueth it, *Rom.* 11. 25. The reader that would profit thereby, I deſire to haue the text before him as hee goeth. The comparing whereof, will bring great light to things that otherwiſe may ſeeme obſcure, and that he be not deceiued in the chapters, and verſes, I follow not (where any difference is) the Hebrew, but number them as they are in the Engliſh tranſlation.

Balaams Propheſie, Numb. 24. 14. *to the laſt verſe of the Chapter.*

THE Spirit of God that ſate in the mouth of this wicked man, maſtring and ouer-ruling his tongue, to ſpeake things tending heighly to Gods praiſe, and the comfort of his people, doth heere vtter a Prophecie of the kingdome of Chriſt, to beſet vp among the Iewes in the latter end of the world. It is (for the maine matter) one entire 6 Poſit. Laſt dayes.

entire prophecie: but broken off by ſeuerall proems. The ſumme of all is: that the Iewes ſhall deſtroy their enemies, But themſelues muſt before that, endure a long and tedious thraldome: Notwithſtanding which, God in the end will ſet them free, giue them a great and glorious victory, that the tyrant, who keepeth them in ſubiection, ſhall vtterly be deſtroyed.

Verſ. 14.15.16. 17.18.19.20. 21. & 1 part of 22. & part of verſe 22. verſ. 23.24.

1. Wherein obſerue the time, verſ. 17. *I ſee it (that which I am to ſay) but not now: I behold it, but not neere.* How is that? He ſpake it plainer, verſ. 14. *I will tell thee what this people ſhall doe to thy people in the laſt dayes.* By which notation of time, theſe things that were to come ſo long after, are wont ordinarily to be expreſſed, *Ezech.* 38. 16. 8. *Eſay*, 24. 22. This being the laſt and vttermoſt period, of whatſoeuer the Scriptures doe foretell; for hitherto and no further, reach the holy Oracles of the Prophets, *Rem.* 10. 7. and 16. 17. So this Prophecie can not bee drawen to *Dauids* temporall kingdome.

46 Poſit. Enemies ſubdued.

2. Vnder the conqueſt of *Moab* and *Edom*, he pointeth at that conuerſion, which ſhall bee of the Gentiles, when the Iewes returning to ſeeke Chriſt, ſhall ſubdue and bring vnder his yoke, all nations that doe oppoſe, as *Eſay* 11. 14. *Ioel*: 3. 19. *Obadia verſ.* 18. *Zach.* 10. 11. To wit *Moab*, *Edom*, *Amalek*, *Midian*, noted by the Kenites, and by *Kaine*, the firſt father of that kindred.

7 Poſit. Generall call.

3. Thoſe that ſhall thus preuaile, and deale valiantly are Iſrael, and of *Iacob*; or the people of the Iewes, that very people out of whom the ſtarre (Chriſt) ſhould ſpring according to the fleſh.

This Prophecie then, being of the Iewes, of the deſtruction of their foes, and that in the laſt dayes, note in the fourth place he ſpeaketh of *bearing rule*, of a Scepter or a kingdome, before which the enemies ſhall all fall, as it is ſaid, *Dan.* 2. 44. *It ſhall deſtroy and conſume all other kingdomes, but it ſelfe ſhall ſtand for euer.* And againe, *Dan.* 7. 9. *I ſaw till the thrones were taken away.* Which euidently pointeth at the glory and greatnes of the Church that ſhall be among them.

18 Poſit. Conqueſt.

5. Is

5. Is enterlaced their owne sore bondage, which shall be in the meane time, for the second part of the 22. verse, I read interrogatiuely, by an admiration, and apostrophe, or turning of his speach vnto the Israelites. *How long shall Ashur hold thee (ô Eber*, of whom he speaketh immediatly in the verses following, and whose troupes and squadrons were then before his eyes) captiue? Notwithstanding, all the glory and happines that I now foretell, vnder the name of *Ashur* (then, in *Balaams* time the soueraigne Monarch, and the first who in truth deuoured Israel) comprehending the whole succession of Tyrants euen to this day, who consume his very bones, as *Ieremie* speaketh, *Ier.* 50. 17. Wherupon sixtly, hee breaketh forth into a lamentation, and yet triumphing in the end.

Alas, who shall liue, when the mighty God shall order this, that shippes from the coast of Cittim shall euen afflict Ashur *who afflicted* Eber, *and also he shall for euer perish.*

18 Posit. Conquest.

Hee that shall thus perish, is not *Eber*, or the Iewes as some Interpreters of great note would haue it, (for that crosseth the whole scope of *Balaams* Prophecie) but it is the people that afflicted *Eber*, and consequently, this is a prohecie of the kingdome of the Iewes, who shall maister and ouercome that people, which is enough for our purpose. But yet in so difficult a piece of Scripture, wherein euery man is to haue his iudgement free, giue me leaue to doe my best, to bring some further light vnto it, first I hold it for certaine, that this is a Prophecie of the last condition of the Iewes, and of the affliction mentioned. *Dan.* 12. 1. *Esay* 26. 20. The lamentation in the Preface, and the destruction of that oppressing people in the perclose or conclusion, seeme to make that very euident, which being so, it cannot be vnderstood of the Greeke or Romane army, much lesse restrayned vnto *Ashur* properly called, whose glory fell in *Senacharib* so many yeares agoe: But in this place is specially meant of him, who last of all the tyrants shall so oppresse Gods heritage, that is to say, the Turke. Next by ships, that shall come from the coast of Cittim or Cilicia,

19 Posit. Sore distresse.

Cilicia, I vnderſtand the tribes tranſplanted into the cities of the Medes, 2 *King*, 17. 6. who out of thoſe northerne climats, ſhall make their paſſage to Iudæa for their returne from the North is ſpecially promiſed: *Ier.* 3. 12. This agreeth the better, becauſe the word *Iſim*, (which is ſhips) ſignifieth alſo men that dwell in farre remote places, *Eſay* 23. 13. *Pſal.* 72. 9.

Thirdly, the words which are commonly tranſlated, *ſhall afflict Aſhur and afflict Eber*, I render thus, *ſhall euen afflict Aſhur, who afflicted Heber.*

This vſe of the particle *vau*, (and) to take it for the relatiue, who you ſhall finde *Eſay* 49. 7. and elſ-where: and is an Hebraim, which *Luke* himſelfe, whoſe ſtyle is after the pure phraſe of the moſt elegant Græcians, doth not make nice to follow, *Act.* 6. 6.

Laſtly, the holy Ghoſt ſeemeth heere to point at the two ſteps of the Turkes ruine.

The firſt, when tidings from the Eaſt, and from the North, ſhall trouble him, *Dan.* 11. 44. which is his firſt declyning, that is meant in ſaying, *They ſhall afflict Aſhur.*

The other his vtter and vnrecouerable downefall; when planting his Tabernacle in the glorious mount of holines, he ſhall come to his end, and none ſhall help him, *Dan.* 11. 45. This you haue in the laſt words: *And alſo that people* (that is to ſay, *Aſhur*) *ſhall for euer periſh.*

Deut. 32. 22. *to verſe* 44.

THeſe words are a part of *Moſes* ſong, and ſtand of three diſtinct branches.

4 Poſit. Deſolation. Verſ. 22. to verſ. 28.

The firſt foretelleth the ſore calamity of the Iewes, which they haue felt now 2600. yeares, and ſhall come heauier vpon them in the very nicke, when God will bee pleaſed to ſhew them mercy, *Dan.* 12. 1.

1 Poſit. Refuſing Chriſt.

In the ſecond, their offence that prouoketh this fearefull iudgement, hee doth in ſuch a wonderfull manner

aggrauate

aggrauate, and make it so odious, by sundry tropes, metaphors, comparisons and similitudes, that both by the thing it selfe, and by that which went before, and followeth after, it may well bee thought, hee meaneth that high and supereminent sin, of refusing Christ. Verſ: 28. to verſ: 36.

The third hath the deliuery of this people from the hand of their vnmercifull foe, wherein you may note.

1. The time, when they are brought to the lowest ebb, that neither he that is shut vp, nor he that is left, that is, neither he that is in hold, nor he that is abroad, and hath escaped the enemies hand, strong or weake, are able to doe any thing, As *Esay* 26, 18, 19. 16. Posit. *Sore distresse.* Verſ: 36.

2. God taketh the whole glory to himselfe alone, As *Esay* 26. 13, 15. and 63. Verſ: 37, 38, 39 18 Posit. *Conquest.*

3. He declareth the heauy Iudgement, that shall light vpon the Tyrant. As *Esay* 63. 2, 3, 4. Verſ: 40. 41, 42.

4. The beleeuing Gentiles are exhorted to prayse God together with the Iewes, for so wonderfull a deliuery and mercy, shewed to them both, to beleeue. As *Paul* doth expound this place, *Rom.* 15. 10. In all this, no enemy at all is named: onely in generall, *the enemies and haters of God*, Verſ. 42. As all are, that are enemies to the name of Christ. But who this grand enemy in truth is, after-propheſies do declare. 7. Posit. *Generall call.* Verſ: 43.

Psalme 68. 23. *&c. to the end of the Psalme.*

THis Psalme, after the title, and the first three verses that goe before, as a Proeme, is all laudatiue, or an exhortation to praise God, By arguments taken. *Deut.* 32. *verſ.* 36. and he that is shut vp, and he that is left, to be nothing.

1. From his owne person.

2. From his gracious gouernment and administration in generall. Verſ: 4. Verſ: 5, 6.

3. From the benefits bestowed vpon their Ancestours: in their iourneying out of Ægypt. In their inheriting of the Land, In the confounding of their enemies. Verſ: 7, 8. Verſ: 9, 10. Verſ: 11, 12.

4. From the like fauour that God will shew in succee-

Verſ: 13, 14, 15, 16, 17. ding ages: Poynting, as it ſeemeth, at the time of the Maccabees.

5. From the root and fountaine of theſe, and all other of Gods bleſſings, both of the captiuating of Gods foes, and graces to his people. Which is Chriſts aſcenſion into Heauen.

Verſ: 18, 19, 20, 21.

6. From the glorious things, which from thence-forwards he will effect in their behalfe. All reduced to fiue heads.

16 Poſit. *Sore diſtreſſe.* First, the bringing of them home from moſt extreme difficulties, naming *Baſhan*, becauſe of the ſlaughter ſpoken of, *verſ.* 15. and *the deepe of the ſea*, alluding to *Exod.* 14. 16. Peraduenture, he meaneth the drying vp of Euphrates before them. For this firſt head aimeth at thoſe times, the beginning of the Iewes repaire vnto their Countrey.

13 Poſit. *Euphrates dry.* Verſ: 22. 12 Poſit. *Repaire to their Countrey.*

The ſecond head is, the great and famous victory that God will giue, deliuering them out of thoſe difficulties and diſtreſſes. As *Eſay* 63. 1, 2, 3, 4.

Poſit. 18. *Conqueſt.* Verſ: 23.

The third head is, the Iewes thorough conuerſion, by occaſion of that ſingular mercy of God. And the forme of a goodly Church (vnder the type of the old Synagogue) ſet vp among *Iacobs* poſterity. The ten Tribes, aſwell as the Tribe of *Iudah*. Which is concluded, by acknowledging their ſtrength to come from God, a prayer to perfit his worke begunne. And a ſpur put into theſe Kings of the Eaſt (as they are alſo called, *Reuel.* 16. 12.) to preſent in the Temple at Ieruſalem (in the publike Congregation) teſtimonies of their thankfulneſſe.

7. Poſit. *Generall call.* Verſ: 24. 31. Poſit. *Glorious Church.* Verſ: 25. 8. Poſit. *Ten tribes.* Verſ: 26. Verſ: 27. Verſ: 28. Verſ: 29.

The fourth head is, the taming of their proud enemies, and forcing them at the leaſt to counterfet a ſubiection.

46. Poſit. *Enemies ſubdued.* Verſ: 30.

The fift head, is the generall calling of all the Kingdomes of the earth, to ioyne themſelues vnto the Church of Chriſt. Which, as hath beene [illegible] ſayd, ſhall follow the conuerſion of the Iewes. And this he ſhutteth vp, with prouoking all nations to giue vnto God, the praiſes that are due vnto him for it. And his owne particularly thankeſgiuing.

44. Poſit. *All nations embracing Chriſt.* Verſ: 31. Verſ: 32, 33, 34 Verſ: 35.

Read

Read the verſes thus, verſ. 24. They ſhall ſee, &c. amongſt damoſels, &c. Verſ. 25. The ſingers goe before: after, the players on inſtruments. Verſ. 26. Bleſſe God, &c. ô yee of the fountaine of Iſrael. Verſ. 27. There little *Beniamin* (vnderſtand, is, with the new Engliſh Tranſlation, or ſhall be. Prophetically ſpoken, not in the time paſt.) Verſ. 29. Out of thy Temple in Ieruſalem, ſhall Kings bring preſents vnto thee. (For, ſo I would rather tranſlate then, becauſe of thy Temple, as if it poynted at the Kings of the Gentiles: for that they are ſpoken of afterwards, verſ. 31.

Pſalme 69.

IT is euident, that this Pſalme is written of Chriſt, by the ſentences, which the ſtory of the Goſpell, *Ioh.* 2. 17. *Matth.* 27. 34. *Ioh.* 19. 29. and the Apoſtles, *Acts* 1. 19. *Rom.* 11. 9. doe apply vnto him.

The firſt part of the Pſalme, is a prayer in the perſon of Chriſt, oppreſſed with that heauy burden of our ſins, lying vpon his ſhoulders. In the firſt 21, verſes.

The ſecond, an imprecation againſt the nation of the Iewes, for crucifying the Lord of life. Verſ: 22, 23, 24 25, 26, 27, 28.

The third is gratulatory, or of thankeſgiuing, in the behalfe both of himſelfe the head, and of his members, the humble ones among the Iewes: that poore remnant, whom God will bee pleaſed to pull out of this diſtreſſe. Both reuiuing, or putting a new life into them, by the miniſtery of the Goſpell, and reſtoring their Cities and Countrey, to dwell in, that they may poſſeſſe the ſame for euer. Verſ: 29, 30, 31. 3. Poſit. *Remnant.* 7. Poſit. *Generall taſt.* Verſ: 32, 33. 23. Poſit. *Dwell in their Countrey.* 26. Poſit. *Continue for euer.* Verſ: 34, 35, 36.

So this third part containeth a noble oppoſition to the former two.

Verſ. 5. My fooliſhneſſe, and my faults. That is, wherwith mine aduerſaries doe vniuſtly charge me.

Pſalme

Psalme 72. 9, 10, 11.

44. Posit. *All nations embracing Christ.*

IT is a Propheſie of the fulneſſe of the Gentiles. Which, as other Scriptures ſpecifie, ſhall not come in, till the Iewes receiue the Goſpell, *Matth.* 24. *Reu.* 21. 14. *Eſay* 27. 13.

Psalme 110.

THis Pſalme doth royally ſet forth the two offices of Chriſt his Kingdome and Preiſthood.

His Kingdome, by the powerfull and great effects; Generally in ſubduing all things to himſelfe. More particularly firſt toward the Gentiles, vnto whom the Goſpell ſhall ſpred out of Tſion, that is, from the Iewes, then toward the Iewes themſelues, whom hee calleth his owne people, as *Deut.* 32. 43. Oppoſed there to the Gentiles by name: here to the ſame Gentiles vnder the name of enemies, *Thy people moſt free-hearted, in the day of thy troopes:* in *the comely places of holineſſe, from the wombe of the morning, to thee* (ſhall come) *the dew of thy youth.* Wherein fiue things are giuen to vnderſtand.

Verſ: 1.

Verſ: 2.

7. Posit. *Generall call.*

Verſ: 3.

37. Posit. *Cheerefull obedience.*

1. Their prompt and ready obedience, who ſhall not pretend euery light excuſe, when they are bid to the marriage feaſt, as they did in the dayes of Chriſt, *Matth.* 22. But at the firſt hearing ſhall obey, *Eſay* 66. 7, 8.

18. Posit. *Conqueſt.*

2. Their ſtrength and power: For, *in the day of thine armies*, not onely meaneth the ſpirituall muſtring, when they ſhall be called together, by the Trumpet of the Word: but withall ſecretly doth import their troupes and armies, that nobly and couragiouſly ſhall fight for their liues, countrey, and religion in the laſt dayes.

31. Posit. *Glorious Church.*

The 3. thing is, what a glorious Church God will ſet vp among them: which he termeth, *comely* places *of holineſſe.*

37. Posit. *Cheerefull obedience.*

4. Their diligent and ſpeedy turning to the Lord, when once they ſhall bee ſummoned: As *Eſay* 66. 8. *From the wombe of the morning* (ſaith our Pſalmiſt) that is, aſſoone as the

the light of the Gospell shall but begin to peepe, whilest it is yet scarce breake of day.

5 The innumerable companie that shall be called, and flocke to the Lords Assemblies, as the drops of dew that fall from heauen in the morning. 38. Posit. *Multiplication of beleeuers.*

By all which appeareth, that this is not to be accomplished till their last conuersion. And the second and third *verse* haue the very same dependance that you finde *Esay* 2. 2,3,4,5. *Mica* 4. 1,2,3,4,5,6,7.

The Priesthood is set out with great glory *vers.*4. from the which he resorteth againe to the power of Christs kingdome, in the three verses following. Which may be taken generally of all enemies whatsoeuer, and whereseoeuer opposing against Christ. Neither is there I confesse any necessitie to stretch them further. Yet when I consider all the circumstances and the waight of euery word, *day of his wrath, dashing to peeces of Kings, iudging the Heathen, filling the places with dead carcases, dashing in peeces the head,* I am drawne to beleeue that hereby is meant the destruction of some one grand enemie that shall dominere ouer Gods people, and be subdued in the last dayes by the beleeuing Iewes: whereupon Christ is said to lift vp his head in victorie and in triumph. And hereunto the very order of the Psalme may lead vs, that speaketh of these things in time after the Iewes conuersion. So doth the phrase of *breaking of the head.* Which as it is elegantly vsed to note a thorough conquest, so secretly it seemeth to point at the Grand Signior himselfe. And *(erets rabba)* which we translate *great Countries*, the Psalmist taketh vp of purpose, closely and couertly vnder an ambiguous kinde of speech, to intimate the Land of Rabba, the cheife Citie of the Ammonites, which *Dauid* conquered, 2 *Sam.* 12. thereby vnderstanding these enemies of Gods people Gog and Magog, as they are else where vnder the name of Moab and Edom, the Ammonites cosin germanes. 18. Posit. *Conquest.*

Such doubtfull speeches that carie a currant and cleare meaning, and yet haue an other thing infolded, which time

and euent of the Prophecies will reueale, the ancient Prophets delighted to vse. As that good Father *Iacob*, *Gen.* 48.22. *I giue thee one portion aboue thy brethren*, one hill or piece of ground more then they. But the word is *Sechem*, or City of the Sechemites, which was the floure of the porcion assigned to the house of *Ioseph*. So *Esay* 11. 1. *A graffe shall grow out of the rootes of Ishai. Netser*, which in Hebrew is a graffe, closely noteth a Nazarzan, or one borne in Nazareth.

Cantic. 8. 10. *I being a wall, and my brests towers, then shall I be in his eyes as one that findeth peace.*

7 Posit. *Generall call.*

Vers. 8. First, *Salomon* foreseeing in spirit the calling of the Gentiles, doth in the person of the Church consult with Christ of some good course to be taken, for the furtherance of their Faith: by her in helping and administring, by him in giuing an encrease and blessing.

Verse 9. Christ and shee both doe signifie when those dayes doe come, how graciously they meane to deale.

Whereupon the Church in this third verse professeth she is so ioyfull of her younger sisters good, that shee her selfe the Church of the Iewes wil account it her perfection, to grow at the last into one and the same body as a principall & most glorious part of that spirituall building. This therefore is an euident prophecie of the Iewes conuersion in the end of the world.

6. Posit. *Call in the last dayes.*

Esay, Chapters 2. 3. 4.

The foure first verses of the second chapter are of the spreading of the Gospell out of Tsion to the Gentiles. Whereupon he prouoketh the Iewes to a holy emulation. His exhortation is a Prophecie, that so it shall be in the last dayes, as *Psalm.* 110.2.3. *Mica* 4. 1.2.3.4.5.6.7. But first, for reiecting Christ, the people shall be cast off, and a most wonderfull desolation, anarchie and confusion brought vpon them: yet will God haue mercy, & set vp a

Vers: 5. 7. Posit. *Generall call.*

4 Posit. *Desolation. From the fift verse to the*

glorious

glorious Church among them, in that very day when the period of their desolation is at an end: that you may know what is the desolation which before he spake of, euen that the end whereof is the beginning of their greatnesse.

second verse of the fourth chapter.

31 Posit. *Glorious Church.* Verse 2.

Esay, Chapter 6.9. &c. to the end of the Chapter.

The hardning of the peoples heart was fulfilled vpon Christs preaching of the Gospell, and is meant of those times; for thither the Euangelist doth referre it, *Ioh.* 12 41. *These things said Esaias when he saw his* (Christs) *glory, and spake of him.* Wherefore you must take heed of applying this to the Babylonian, or any other captiuity that went before. But not to contend in that, certaine it is that this hardnesse (at what time soeuer you assigne the beginning) not only endured to the Apostles times, *Act.* 28.25.26. but yet now endureth and shall endure till the fulnesse of the Gentiles become in, *Rom.* 11.25.

Verse 9. & 10.

So the fearfull desolation here spoken of, comprehendeth all that time: and therefore the thirteenth verse, an euident prophesie of their conuersion: which I thus read. *But yet there shall be in it a tenth part, which againe shall be eaten vp*: neuertheless, *as an Elme and as an Oake, which when they are rammed in, the fastning is in them; so the holie seed is the fastning thereof.* that is, of that tenth part.

4 Posit. *Desolation.* Vers: 11. & 12.

7. Posit. *Generall call.*

By the tenth part is meant a small remnant, through the election of Grace that shall be left in the middest of this dereliction, *Esay* 24.13. and 65.8. *which againe shall be eaten vp.* He meaneth that when once they begin to make head, embracing Christ, and returning towards their own countrie, *Gog* and *Magog* shall afflict them most extreamly, *Esay* 26.20. *Dan.* 12.1. But as hard and durable trees that are rammed into the ground on both sides of a Cawsey, doe keepe the earth fast from falling downe: so the holy seed shall fasten them. By *holy Seed* I vnderstand not the poore remnant of the godly among them; for whose sake God will spare the rest; for the holy seed is sayd heere to be the

3. Posit. *Remnant.*

16 Posit. *Sure desires.*

ſtay of that remnant or tenth part, and it were vnproper to make the remnant the ſtay of the remnant: hee meaneth therefore the bleſſed ſeed, or ſeed of the woman, Chriſt Ieſus, who ſhall then after a wonderfull manner put life and vigour into his people, holding them vp in the middeſt of that grieuous conflict: from whence a generall doctrine is eaſie to be gathered for the comfort of all Gods people.

To conclude, I parallel this place in all points with *Dan.* 12.1. That *Michael* there ſpoken of, ſo named to note his Deity, is this bleſſed ſeed, according to the fleſh or humane nature.

Eſay, Chap. 11. 1. 12, *&c. to the end of the* 12. *chapter.*

This 11th. Chapter (which is a part of the Sermon begunne in the eight, as the xij. chapter is an Appendix vnto this) hath a further and a more noble comfort, added to thoſe that went before, from the benefit wee haue by Chriſt. Whoſe perſon is firſt deſcribed in his pedigree, according to the fleſh, outward condicion, the place of his birth, verſ. 1. and gifts of the ſpirit reſting vpon him. Verſe 2. Secondly, in the manner of his princely Gouernment, and the fruit that redoundeth from it, which is of two kindes, Verſ. 3. 4. 5. one peace among his ſubiects; the other, the gathering together and vniting of the Saints, both the Gentiles and the Verſ. 6. 7, 8, 9. Verſe 10. Iewes. Concerning the Iewes, theſe things are ſpoken in In this 11. verſ & ſo forward. order.

7. Poſit. *Generall Call.* 1. Their generall Call, and the bringing of them home againe out of all the places of their diſperſion. Verſe 11.

8. Poſit. *Ten Tribes.* 2. It ſhall bee of all the Tribes, Iſraell as well as Iudah. Verſe 12.

29 Poſit. *One Kingdome.* 3. The vnion of their mindes which ſhall no more bee rent aſunder, but make one entire kingdome, as *Ezech.* 37. 19. &c. Verſe 13.

46 Poſit. *Enemies ſubdued.* 4. The enemies of the Church by them ſhall be ſubdued and brought vnto ſubiection of Chriſt and of his people, as *Numb.* 24. 17. *Obadiah verſ.* 18. *Zach.* 10. 11. Verſe 14.

11. Poſit. *Euphrates dry.* 5. Gods myraculous hand and power in their deliuerie, and leading them to their country; who as he layd the red

Sea

Sea dry, when he brought the Israelites out of Egypt: so once againe will do the like vnto the riuer (the riuer which the Scripture is wont to call, *the great Riuer, the Riuer Euphrates, Gen.* 15.18.) when the people lending their eare to the Call of Christ, shall make head and repaire towards their former seates, *Esay* 51.10.11. and *Reuel.* 16.12. and for explaning of the terme Riuer, in this place compare *Esay* 27.14. *2.Chron.* 9.26. Verse 15.16. 12. Posit. *Repayr towards their country.*

6. The Churches magnifying of God for so great a mercie. Chapter 12.

Esay, Chapter 14.1.2.

By occasion of the Iewes restoring from the captiuity of Babel, the Prophet enterlaceth a comfort of their spirituall deliuery from the thraldome of sinne and Sathan: when the Gentiles being added to the folde, the Iewes in the end shall ioyn with them, & beare the soueraigne sway in the Church of Christ, *They shall take the people themselues, and bring them to their owne place, and the house of Israell shall make themselues possessors of them in the land of Iehoua, for seruants and for handmaids: and they shall hold those Captiues that captiuated them, and beare rule ouer their oppressors.* See *Esay* 61.5. Verse 1. 7. Posit. *Generall call.* 46. Posit. *Enemies possessed.* Verse 2.

Esay, Chapter 19.18.19. *&c. to the end of the Chapter.*

A Propheſie of the Kingdome of Christ, to be set vp in Egypt, and of the spirituall Communion betweene Egypt, Ashur, and the people of Israell, which pointeth out the last dayes, when after the calling of the Iewes, the Gospell shall be receiued throughout the world, as appeareth *Esay* 27.13. *Zach.* 10.13. and in diuers otherplaces. 44. Posit. *All nations embracing Christ.*

Esay Chapters 24,25,26,27.

Vpon these foure Chapters hauing laboured heretofore

an Exposition by it selfe, with some few obseruations; I refer you for the same to the end of the Booke: because I would not interrupt the course that is here begun.

Esay 30. 19. *&c. to the end of the* 31th *Chapter.*

23 Posit. *Dwell in their Countrey.*

This 19. verse to the end of the chapter is all of Euangelicall promises made to the people which shall dwell at Tsion and in Ierusalem, that is, in their owne land. Whereby it is easie to gather to what times you must refer it.

Vers: 19.

The promises generally propounded in the beginning, are of two sorts.

Vers: 20, 21.

1. The meanes of their restoring: which is the ministerie of the word.

7 Posit. *Generall call.*

2. The conversion it selfe. *(vers. 22.)*

27 Posit. *Fruitfulnes of the land.*

3. The fruitfulnesse of their soyle: amplified by the circumstance of time when this shall be; namely, in the day of the great slaughter, when the Towers, the mightie

Vers: 23, 24. to the beginning of vers. 25.

top-gallant enemies of the Church shall fall; who can that be but the Assyrian mentioned afterwards?

22 Posit. *Time of conquest.*

4. The glorious light that shall shine in their Church: as *Esay* 24. 23. *Rev.* 21. 23. *&* 22. 5.

In the end of the 25 vers.

5. The ruine of the enemie that shall oppresse them; named the Assyrian, but manifest by the whole argument to be the Turke. But he speaketh of the Assyrian, because of Gods great hand and power euidently seene in his late

31 Posit. *Glorious church*

ouerthrow.

Vers: 26.

In this part you haue

18 Posit. *Conquest.*

1. The author. The maiestie of God full of wrath and indignation.

2. The time; when in the iudgement of flesh & blood he was far off; and had of a long time (1600 yeares) with-

These two are vers: 27, 28.

drawne himselfe from them.

Vers: 29.

3. The Churches hymne and song to Gods praise.

19 Posit. *Gods fighting.*

4. The weapons that God shall fight withall against

Vers: 30.

them; haile-stones and coales of fire, as before *Esay* 27. 3. *Ezech.* 38. *&* 39. *Rev.* 20. 8, 9, 10.

5. The

5. The generalitie of this deſtruction that ſhall light vpon him. (*verſ.* 31, 32.)

6. The eternitie of Gods decree, fore-appointing him to this puniſhment. And as the Iudgement ſhould be marueilous and ſingular, ſo he beſtoweth a word vpon him, neuer elſe-where vſed in ſuch an argument. As he doth *Dan.* 11. 45. (the beginning of the 33 *verſ.*)

7. There is a kinde of diſtribution. The King himſelfe, the grand Signior aſwell as the reſt of the people ſhall fall in this deſtruction. (in the ſecond part of the *verſ.*) 18 Poſit. *Conqueſt.*

8. Laſtly, is expreſſed the heauineſſe of the Iudgement. In the end of the 33 verſ.

The 31 chapter, which is added as a concluſion, ſhortly comprehendeth the effect of the former chapter: wherein after threatning of the Iewes, and thoſe in whom they put their confidence, he reſorteth to the promiſes made vnto the Church, being in three ſteps or degrees. Verſ: 1, 2, 3.

1. Gods zeale for his people in the præparation to help them, and in their bleſſed and happy deliuerie. Verſ: 4. Verſ: 5.

2. Their conuerſion and turning vnto him, vttered exhortation-wiſe, but yet as a propheſie of what ſhould fall out indeed, which the verſe following doth more clearely expreſſe. 7 Poſit. *Generall call.* Verſ. 6. Verſ: 7.

3. The downefall of that mightie tyrant, their enemie and oppreſſor of whom hee ſpake, chap. 30. 31, which is declared by foure circumſtances. 18 Poſit. *Conqueſt.*

Firſt, it ſhall be by a iudgement of God from Heauen, not by mans ſtrength or power, as *Reuel.* 20. 8, 9. 10. *Ezech.* 38. and 39. 19 Poſit. *Gods fighting.* firſt part of verſ. 8.

Secondly, his followers, all thoſe gallant Begs and Baſhaws ſhall fall with him, come downe and be brought into ſubiection. ſecond part of verſ. 8.

Thirdly, it ſhall be vnrecouerable; all refuge ſhall faile him. firſt part of verſ: 9.

Fourthly, the reaſon of all this, comprehending the ſecondarie or inſtrumentall cauſe. Tſion and Ieruſalem (God now dwelling there) ſhall be made as a fire and burning furnace to conſume all that are aduerſaries to the Church. ſecond part of verſ. 10.

Eſay

Esay Chapt. 32.

The first 8 verses are of the kingdome of Christ. In the verse following is threatned an extreme desolation, which shall continue, till by the Spirit from aboue an other heart be put into this people, to regenerate and make them new creatures. *vers.* 15.

4. Posit. *Desolation.*

The fruit whereof is Righteousnes, *vers.* 16. Peace, *vers.* 17, 18. and Ioy in the Holy Ghost, *vers.* 19, 20. As *Rom.* 14.10. All which things, expressed by terrene similitudes, include as well outward blessings as inward graces. And so by the premises and conclusion a certaine inference may be gathered, what are the times that this desolation doth point vnto.

36. Posit. *Spirituall graces.*

39. Posit. *Prosperitie.*

Esay chap. 33.34. *&* 35.

These three chapters are all of one argument. The 18. verse, which the Apostle 1 *Cor.* 1.10. applieth to the times of the Gospell, is a key to open the sense and vnderstanding of them.

First, you haue the generall proposition. He that maketh such waste and hauocke of Gods people, the Iewes, when the period which God hath set to his tyrannie, is runne out, shall himself be brought vnto confusion. *vers.* 1. wherefore to this grand enemie all the rest of the prophecie hath respect.

18. Posit. *Conquest.*

Which proposition is inlarged by a prayer of the whole Church, that in so perilous a time, wherein all humane helpe shall faile, God would be an arme of defense for them all and euery one, *vers.* 2. and a discomfit to their foes, both scattering their persons, *vers* 3. and enriching his people with their spoiles. *vers.* 4.

18. Posit. *Conquest.*

After which followeth a branching of the proposition in two diuided members. The iudgement which God will execute for the reuenge of his Church, *vers.* 5. and

18. Posit. *Conquest.*

the

the ſtabilitie of the Iewiſh Synagogue (conuerted to Chriſt) thorough faith and the feare of God. (*verſ.* 6.) 42. Poſit. *Stabilitie of the Church.*

The former comprehendeth the Iewes extremities, and Gods ſetting of them free.

Their extremities:

1. No peace to be had at their enemies hands, what equall conditions ſoeuer they do propound. Which ſhall make euen the valianteſt among them (him whoſe heart is as the heart of a Lion) to weepe bitterly, (*verſ.* 7.) and all trauailing to and fro to ceaſe, (*verſ.* 8.) 16. Poſit. *Sore diſtreſſe.*

2. The country ſhall lye all waſte, *verſ.* 9. for though I doe not denie but the Prophet might frame the mould of his ſpeech by the things that fell out when *Senacharib* ſo dominierd ouer Gods heritage: yet I hold this to be a prophecie not an hiſtorie, and to reſpect that ſore time of affliction *Dan.* 12. 1. for the auerting whereof it cannot be thought but the Iewes will ſeeke all meanes that may be of peace and quietneſſe, which the proud Turke will ſcorne and ſet at naught, as that Tyrant did, to bring iudgement vpon his owne head.

Gods wonderfull deliuerance of his people and the ſetting of them free, ruining their foes, is *verſ.* 10. 11, 12. 18. Poſit. *Conqueſt.*

In the ſecond part, whereunto he moueth attention, by proclaiming the excellencie of the worke, (*verſ.* 13.) are all the memorable things, whereof euery where in the Scripture promiſes are made vnto the Iewes, to wit, their firſt call, the ouerthrow of their enemie, and the glorious Church that ſhall be ſet vp among them.

In their call: 7. Poſit.

Firſt, by reaſon of a Prolepſis or Obiection of certaine hypocrites, vnder the maske of counterfeit humilitie, colouring their want of Faith, and beleeuing of Gods promiſes (for all ſhall not receiue the grace offred) (*verſ.* 14.) he deſcribeth the badge and markes of the perſons whom God will vouchſafe to call (*verſ.* 15.) *Generall call.* 9 Poſit. *Refractaries.*

Secondly, he ſetteth downe the promiſes themſelues, which are of ſix ſorts.

42 Posit. *Stabilitie of the Church.*

1. Their stabilitie. (*vers.* 16.)

2. The beauty of Christ dwelling among them. (*vers.* 17.)

32 Posit. *Churches beauty*

3. The large spread of the Gospell. *Their eyes* (saith he) *shall behold the most remote nations, ioyning in the profession of the same faith and subiect to them.* (second part of *vers.* 17.)

44 Posit. *All Nations embracing Christ.*

46 Posit. *Enemies possessed.*

41 Posit. *Safety of the Church.*

4. Safetie and securitie, voide of all feare. Well may they think vpon the dangers past, and call them to minde, as ministring matter enough to scorne such attempts, the counsels, purses, and forces of their enemies; but neuer shall they neede to stand in feare of such or the like any more. (*vers.* 18, 19.)

5. The excellencie of the Church (*vers.* 20.) by reason of Christs dwelling there. (*vers.* 21, 22.)

6. The fruit and benefit that shall come to euery one, euen the seelieſt and meaneſt. (*vers.* 23, 24.)

18 Posit. *Conquest.*

The ruine and ouerthrow of their enemies (which commeth in the second place) is Chap. 34. In it you haue a terrible and fearefull iudgement, both against their persons (*vers.* 1, 2, 3, 4, 5, 6, 7, 8.) and the Land it selfe for their sake. (*vers.* 9, 10, 11, 12, 13, 14, 15.) All confirmed from the most certaine and inviolable decree of God the Father, Sonne, and Holy Spirit. (*vers.* 16, 17.)

In the third place Chap. 35. is declared the excellencie of Christs kingdome, that shall then be set vp among the Iewes. Wherein these six things are reckoned vp.

36 Posit. *Spirituall graces.*

1. The making of all things new, both the senseleſſe creatures, (*vers.* 1, 2.) and men, (*vers.* 3, 4, 5. & 1. *part of vers.* 6.) vttered by hyperbolicall & excessiue speeches.

12 Posit. *Repaire towards their country.*

The efficient cause whereof is the Spirit of God abundantly shed vpon them. (2 *part of vers.* 6. & *vers.* 7.)

33 Posit. *Sanctitie.*

2. The Church of the Iewes repaire towards her owne home and former seates. (1. *part of vers.* 8.)

41 Posit. *Safety of the Church.*

3. The sanctitie of the Church so returning and making home-wards. (2 *part of vers.* 8.)

4. Their safetie and securitie. (3 *part of vers.* 8. & *vers.* 9.)

5. The

5. The setling of the Church in Tsion, that is, in their owne countrey. (*1 part of verſ.10.*) 23 Poſit. *Dwell in their Countrey.*

6. The ioy, and that a perpetuall ioy, of the Church brought backe. (*2 part of verſ.10.*) 40 Poſit. *Ioy.*

Eſay 41.15. to the end of the Chapter.

THe 40th Chapter propoundeth comfort thorough the promiſes of God in Chriſt to his people the Iewes, after thoſe long and tedious calamities which they had endured in the Babylonian captiuitie, and the hard times that followed after. (*verſ.1,2.*)

The parts of it are,

1. The miniſterie of *Iohn Baptiſt* a Cryar to prepare his way. (*verſ.3,4,5.*)

2. The Apoſtolicall miniſterie of all the Preachers of the Goſpell, teaching repentance (*verſ.6,7,8.*) and faith in Chriſt. (*verſ.9.*)

3. The generall adminiſtration of Chriſts kingdome, ſubduing rebels, (*verſ.10.*) and moſt kindly entreating his. (*verſ.11.*)

4. Euangelicall promiſes particular to the ſeede of *Iacob*, which becauſe they are of a high and marueylous nature, firſt he layeth the ground of them, by the conſideration of the nature of God the Creator. (*verſ.12. to the end of the Chap.*) and of his ſpeciall fauours to *Abraham* and all the Church. (*Chap.41. to the 15. verſ.*)

Secondly, he commeth to the promiſes themſelues, being of two ſorts.

1. The power of God in their weakneſſe to throw downe all that ſhall oppoſe. (*verſ.15,16.*) 18 Poſit. *Conqueſt.*

2. The ſingular graces of his regenerating and ſanctifying Spirit which he will beſtow. (*verſ.17,18,19,20.*) 36 Poſit. *Spirituall graces.*

Thirdly, he amplifieth and confirmeth the ſame by three arguments.

One is by oppoſing to Idols that are able to do nothing (*verſ.21,22,23,24.*) the Church of the Iewes, that making

12 Posit. *Repair towards their Country.* head to repaire to their owne countrey shall trample the greatest Potentates vnder feete. Where naming the North and East, he sheweth from what quarters the first Iewes are to come that shall terrifie the Turkish forces, as *Dan.* 11.44. (*vers.* 25.)

18 Posit. *Conquest.*

10 Posit. *First conuerted.* A second argument is by opposing to the same Idols, Christ, the wisedome of God and the power of God, in whom God alone worketh all that hath beene said, after his owne pleasure. (*vers.* 26,27.)

The third argument is by remouing all other meanes whatsoeuer. (*vers.* 28,29.)

Read verse 27. thus.

A prime man vnto Tsion, in whom Behold, behold these things, and to Ierusalem a publisher of glad tidings, will I giue. By [*prime man*] he meaneth CHRIST the Head of the Church.

Esay, chap. 42.

THe 42th chapter first describeth the gracious and sweete carriage of Christ (*vers.* 1,2,3,4.) in the office enioyned him of his Father, (*vers.* 5,6,7.) being one God with the Father, (*vers.* 8.) and the onely Prophet that from the beginning hath reuealed to the Church whatsoeuer is or shall be. (*vers.* 9.)

Secondly, all nations of the world are hereupon inuited to celebrate Gods praises, (*vers.* 10,11,12.) the Prophet reciting what wonderfull workes God will doe in their behalfe. (*vers.* 13,14,15,16,17.) Wherefore this second part belongeth to the calling of the Gentiles.

The third part toucheth the Iewes. It expresseth

2 Posit. *Rebellion.* first the hardnes of their heart and vnbeleefe, [*vers.* 18, 19,20.] (notwithstanding all the mercy they were formerly vouchsafed, God hauing loued them and taken delight in them, giuen his law vnto them, and done

most great and glorious things for their sakes) (*vers.* 21.) which vnbeleefe of theirs shall draw vpon their head most heauy indgements. (*vers.* 22.23,24,25.) Secondly, their conuersion and turning vnto God, (*chap.* 43. 1.) whereupon followeth Gods wonderfull care ouer them in foure steps or degrees.

4. Posit. *Desolation.*

5. Posit. *Call.*

1. Protection, in the middest of their greatest dangers. (*vers.* 2.)

2. Bringing of other nations vnder their dominion. (*vers.* 3. 4.)

45. Posit. *Nations honouring of them.*

3. The gathering of them out of all quarters, whether they were dispersed, East, West, North, & South. (*ver.* 5, 6)

23. Posit. *Dwelling in their country.*

4. The great and glorious graces which he will royally enrich them with, (*vers.* 7.) opposed to their former infidelity. (*vers.* 8.)

36. Posit. *Spiritual graces*

All which things being to come so long after, and whereof all the world is not able before hand to signifie any one, (*vers.* 9.) are verified by the most sacred testimony of God the Father in his Sonne. (*vers.* 10. 11. 12. 13.)

Read thus, Verse 21.

The Lord delighted in him for his righteousnesse sake: hee magnified him by the Law, hee made him honourable. Vers. 22. *But hee is a people robbed and spoyled: in snaring all the young men of them, &c.* (That is, the enemies lead the gallantest of them Captives).

Read thus, Vers. 4. (the end of the verse.)

Therefore will I subiect men vnto thee, and people to thy desire. Verse 7. *Every one that is called by my name: Whom I haue created for my glory. I will forme him,* (or frame him anew by the spirit of Regeneration) *yea I will make him:* (That is to say, glorifie him, as the word *make* is often taken.)

Esay Chapter 43. verſ. 14. to the 6. verſe of the 44. chapter (which becauſe of the Argument ſome make a chapter by it ſelfe, but I follow in the verſes the receiued diſtinction.)

IN this Text you haue the ſumme of all that followeth, to the end of the book. The two firſt verſes (*verſ.* 14. 15) ſpeake of the returne of the Iewes out of the Captiuitie of Babell, and are explicated in the 44. 45, 46. 47. and 48, chapters. The reſt of the chapter, from the 16. verſe to the 21. verſe of the 44. chapter, is all of Euangelicall promiſe to that people, explicated in the 49. and the chapters following. The promiſes in this chapter are;

13 Poſit. *Euphrates dry.* 1. Gods making of a path in the Sea, meaning (as I conceiue) the drying vp that ſhall be of the Riuer Euphrates, for the people to paſſe vnto their country. (*verſ.* 16.)

18. Poſit. *Conqueſt.* 2. The ruine and ouerthrow of the mighty foe that ſhall be aduerſe vnto them, the Turke and his whole Armie. (*verſ.* 17.)

3. Which for the greatneſſe and nouelty of the worke may worthily obſcure and blot out the memory of former acts: (*verſ.* 18. *and the firſt part of the* 19.) the watering of the dry and barren Deſert with the dew of his grace, (*the ſecond part of verſ.* 19. *and verſ.* 20.) that is, the framing and faſhioning of this people (ſo long caſt off) anew to the honour and praiſe of God, (*verſ.* 21.) whoſe gracious and mercifull dealing in this behalfe is garniſhed and ſet forth two manner of waies.

5 Poſit. *Call.*

1. Notwithſtanding they ſerued not the true God (for God is not worſhipped but in Chriſt) (*verſ.* 22. 23. 24) yet he onely for himſelfe, that is for his goodneſſe ſake, will haue mercy on them. (*verſ.* 25.)

2. (Which their owne Conſciences cannot but accuſe them of) (*verſ.* 26.) though for their tranſgreſſions, the tranſgreſſions of their forefathers, and of their chiefe principall perſons that ſhould be the Interpreters of the Will

2 Poſit. *Reiection.*

of

of God among them, (*verſ.* 27.) he had worthily caſt them off, and expoſed them to reproch: (*verſ.* 28.) yet hee will performe moſt large and ample promiſes, in powring aboundantly vpon them, the graces of his Spirit. (*chap.* 44. *verſ.* 1.2.3.4.)

4. Poſit. *Deſolation.* 36. Poſit. *Spirituall Graces.*

4. A fourth and laſt promiſe is, the ioyning of other Nations vnto them, in the ſociety of the Goſpell: whereby is intimated the full comming in of the Gentiles. (*ver.* 5.)

44. Poſit. *All Nations embracing Chriſt.*

Eſay, Chapter 49.

IT deſcribeth the calling of Chriſt from all eternity to the Office of Mediation. (*verſ.* 1.2.) and the benefit that ſhall thereby redound to others; both the offer of ſaluation to the Iewes (*verſ.* 3.) and vpon their refuſall (*verſ.* 4.5.) the calling of the Gentiles. (*verſ.* 6.7.8.9.10.11.12.13.) And laſtly, that the Iewes themſelues after a long deſolation, (*verſ.* 14.) ſhall be thought vpon: (*verſ.* 15.) wherefore touching the Iewes, theſe things are deliuered in Order.

4. Poſit. *Deſolation.* 5 Poſit. *Call.*

1. Gods care and affection to them. (1. *part of verſ.* 16.)

2. Their conuerſion and building vp. (2. *part of verſe* 16. *and verſ.* 17.)

12. Poſit. *Repayr towards their Country.*

3. The repaire to their old ſeates. (1. *part of verſe* 18.)

31. Poſit. *Glorious Church.*

4. The ſurpaſſing glory & excellency of their Church. (2. *part of verſ.* 18.)

38. Poſit. *Multitude of Beleeuers.*

5. The multitudes that ſhall ioyn themſelues to Chriſt. (*verſ.* 19.20.21.

6. Their continuall concourſe from out of the moſt remote parts. (*verſ.* 22.)

45. Poſit. *Nations honouring them.*

7. The honour which the Nations ſhall do vnto them. (*verſ.* 23.)

18. Poſit. *Conqueſt.*

8. The ruine and deſtruction of the mighty Tyrant, (who can that be but the Turke?) that now holdeth them captiues. (*verſ.* 24.25.26.)

Eſay

Esay, Chapter 50. and 51.

THe parts of this Propheſie are three.

2. Poſit. *Reiection.* 1. Poſit. *Refuſing Chriſt.* In the firſt, Chriſt ſheweth the Iewes diuorce, and Gods caſting of them off, to be moſt iuſt, and their owne fault in refuſing him. (*verſ.* 1.)

In the ſecond, he wondreth that his own people ſhould ſet him ſo light, (1. *part of verſ.* 2.) ſeeing hee is as able as euer hee was to helpe them, (2. *part of verſ.* 2. *and verſe* 3.) and as ready, being furniſhed of his Father with all needfull graces, fulneſſe of the ſpirit, and powerfull doctrine: (*verſ.* 4.) obedience, (*verſ.* 5.) patience, (*verſ.* 6.) and conſtancie, (*verſ.* 7.) and laſt his cauſe being ſo good and iuſt, (*verſ.* 8. 9.)

In the third part hee turneth his ſpeech to the Iewes. wherein;

3. Poſit. *Remnant.* 1. He quickneth the poor remnant, ſuch among them them as ſhould receiue Chriſt. (*verſ.* 10.)

2. Poſit. *Reiection.* 2. Hee pronounceth againſt thoſe that refuſe Chriſt, ſentence of obduration from God. (*verſ.* 11.)

5. Poſit. *Call.* 3. By the example of his mercies to *Abraham* & *Sara*, from whom they were deſcended, (*chap.* 51. *verſ.* 1. 2.) hee doth aſſure them that hee will comfort and conuert their ſoules, (1. *part of verſ.* 3.) which conuerſion is ſet out by the excellency and happineſſe of it, (2. *part of verſ.* 3.) and in that it ſhall draw with it the full comming in of the Gentiles. (*verſ.* 4. 5.)

11. Poſit. *Glorious Church.* 44 Poſit. *All nations embracing Chriſt.* 18. Poſit. *Conqueſt.* 4. He promiſeth the deſtruction of their enemies, who being ſo powerfull and mighty, and ſo ſharpe ſet againſt them, hee vſeth many arguments to hearten and encourage the Iewes, that they ſhould not be afraid.

First Argument, God will diſſolue heauen and earth, (*verſ.* 6.) Why then ſhould they feare? (*verſ.* 7.) for he can much more make the enemies of the Church to melt before his face. (*verſ.* 8.)

Second Argument, is from the power of God in himſelfe

ſelfe, and from his owne mighty and outſtretched arme. (*1. part of verſ. 9.*)

Third Argument from former examples. His iudgements vpon *Pharaoh* and the Land of Egypt, (*2. part of verſ. 9.*) and the drying vp of the red Sea for the people to paſſe. (*verſe 10*) The like whereof he will doe for the redemption of the Iewes, when they ſhall returne to Tſion. (*verſ. 11.*) 13 Poſit. *Euphrates dry.*

Fourth Argument from the nature of God our Comforter. (*verſ. 12.*)

Fifth Argument from his mighty & powerfull workes, who made heauen and earth, (*1. part of verſ. 13.*) bridleth the furie of the wicked, that their hands are able to doe nothing, (*2. part of verſ. 13. and verſ. 14.*) and ſtilleth the raging Sea. (*verſ. 15.*)

Sixth Argument from his word and couenant with this people. (*verſ. 16.*)

Seuenth Argument by comparing the former tyrannizing of their enemies, (*verſ. 17. 18. 19. 20.*) with Gods gracious deliueranes of them. (*verſ. 21. 22. 23.*)

Eſay, Chapter 52. to the 13. verſe.

THis Chapter (if it be a ſeuerall Sermon of it ſelfe, and not a part of the former) is all in promiſes to the people of the Iewes.

Firſt is the freeing of them from the tyranny of their enemies: to wit, *Gog* and *Magog*, (*verſ. 1. 2. 3.*) which is amplified by ſetting before them the like examples of Gods former mercies. The Ægyptians, ſaith hee, whether the people went downe to ſoiourne, cauſeleſly oppreſſed them, and I ſet them free. So if the Aſſyrians, that is to ſay, the Babilonians. (*verſ. 4.*) The like will I doe to theſe oppreſſors. (*verſ. 5.*) 18. Poſit. *Conqueſt.*

The ſecond promiſe is, the communication of the knowledge of *Iehouah* Chriſt, the ſpeaker or Interpreter of his Fathers will. (*verſ. 6.*) 5. Poſit. *Call.*

37. Posit. *Cheerefull obedience.*

Thirdly, the ioy and cheerfulnesse of the Church of the Iewes receiuing the Gospell of peace, the Gospell of the Kingdome. (*vers.* 7. 8. 9.)

44 Posit. *All Nations embracing Christ.*

Fourthly, the large spread of the Gospell throughout the world. (*vers.* 10.)

33. Posit. *Sanctity.*

Fifthly, the sanctitie of the new Ierusalem. (*vers.* 11.)

41. Posit. *Safety of the Church.*

Sixtly, their safety and security through Gods protection, in a more glorious sort then when they came out of Ægypt. (*vers.* 12.)

Esay, Chapter 54.

4. Posit. *Desolation.*

THE barren one whom the Prophet addresseth his speech vnto, is the Church of the Iewes in their desolation. For first, the fourth verse speaketh of her widdowhead, as of one that once had beene a Church, but now diuorced, as *chap.* 50. 1 More plainely in the sixt verse shee is termed a wife forsaken, and the wife of the youth; none of which agree either to the Church of the Gentiles, or the Catholike Church: Secondly, in the 11. verse shee is sayd to be humbled, tossed, not comforted: how fitting is that to their estate? Thirdly, the glorious things *verse.* 11. 12. *&c.* are neuer spoken, but of their Church renued. But how then doth the Apostle *Gal.* 4. 26. 27. Make vs Gentiles children of this Church, and calleth the same Ierusalem aboue? Rightly is shee called *Ierusalem aboue*, the spirituall and heauenly Ierusalem, cast into a new mould, and framed and fashioned from aboue to embrace Christ, and to seeke righteousnesse, peace, and reconciliation through him alone, whose children are free: by opposition to thee then Ierusalem, that sought righteousnesse and life by the Law, and therefore engendred children vnto bondage And this new Ierusalem is indeed the mother of vs all. Why? for it is the same very Church, and no other, polished, fined, and wonderfully adorned, which was in the time of the Apostles, when the Law that is the doctrine of Iesus Christ, which is the Gospell, *came out of Sion, and the Word*

of

of the Lord out of Ierusalem. That whosoeuer will be saued, must acknowledge himselfe a childe of this Mother, *Reuelat.22.22.*

This doubt cleered, the rest of the chapter hath no difficultie: there be in it promises of three kindes.

1. Fruitfulnesse of the Church. (*vers.*1.2.3.) 38.Posit. *Multitude of beleuers.*

2. Gods Couenant with them of remission of sinnes, (*vers.*4.) reconciliation, (*vers.* 5.6.) and life euerlasting. (*vers.*7.8.9.10.) 35.Posit. *Couenant.*

3. The surpassing glory of their Church for exceeding beauty, (*vers.*11.12.) Excellency of knowledge, (1. *part of* 13. *verse.*) Aboundance of peace, (2. *part of verse* 13.) Securitie, (*vers.*14.) Safety. (*vers.*15.16.17.) 32. Posit. *Churches beauty* 36 Posit. *Spiritual graces* 39.Posit. *Prosperitie.* 41.Posit. *Safetie.*

Esay, Chapter 59 verse 16. to the end of the 60. chapter.

AFter declaration of the peoples hypocrisie, and other sinnes which brought vpon them so many calamities; hee commeth now to cheere vp their heart with the promises of the Gospell: setting forth,

1. The power of Christs kingdome for the saluation of his children, (*vers.*16.) and to reuenge all disobedience, (*vers.*17. *and* 1. *part. of* 18.)

2. The calling of the Gentiles. (2. *part of vers.* 18. *and* 19.)

3. The conuersion of the Iewes, that they together with the beleiuing Gentiles, embracing the Gospell, all Israell may be saued: for so *Paul, Rom.* 11. 26. expoundeth this place, (*vers.*20.) 5 Posit. *Call.* 44. Posit. *All nations embracing Christ.*

All which things are shut vp with a most sure groundworke, the faithfull Couenant of God which hee hath made with his Church to dwell among them for euer, by his Word, and the power of his Spirit. (*vers.*21.) 35. Posit. *Couenant.*

4. The glorious Church that shall bee among them, (*chap.*60. *vers.* 1.2.) 31.Posit. *Glorious Church.*

5. The Gospell flowing thence to all other places. (*vers.*3.) 44. Posit. *All nations embracing Christ.*

45. Posit. *Nations honouring of them.* 6. The nations honouring of them with their wealth and substance. (*vers. 7. to the* 18.)

41. Posit. *Safety of the Church.* 7. Their safety and protection from danger. (*vers.* 18.)

8. Their happinesse. (*vers.* 19. 20.)

9. They shall inherit the land for euer. (*vers.* 21.)

39. Posit. *Prosperity.* 10. Their increase, both for multitude and strength. (*verse* 22.)

26. Posit. *Continue for euer.*

Chapter 61. *and* 62. *and* 63. *and* 64. *and* 65.

28 Posit. *Country populous.*

THe Sermon of these fiue chapters after the foundation layd in the calling and annointment of Christ vnto his office of teaching and comforting Gods people, (*chap.* 61. *verse.* 1. 2. *first part of vers.* 3.) is wholly spent in the fruit and benefit that thence shall redound to the Iewes. It standeth of two parts. First is a particular enumeration of the fauours that God will bestow vpon them: all which may be reduced to two heads. Blessings vpon themselues, and the destruction of their capitall enemy.

The blessings vpon themselues are these that follow:

5. Posit. *Call.* 1. The renuing of them in holinesse and righteousnes, that is to say, their conuersion. (*2. part of vers.* 3.)

27. Posit. *Fruitfulnesse of the land.* 2. The restoring of the fruitfulnesse of their Country, that so long lay waste and desolate. (*vers.* 4.)

46 Posit. *Enemies possessed.* 3. There shall be in them a soueraignty ouer other Nations: whom their arme and power shall master, and bring to yeeld obedience to Christ and his Gospell, (*vers.* 5. As *Esay* 14. 2.

45. Posit *Nations honouring them.* 4. The wealth of other Churches shall be to doe them seruice. (*vers.* 6.)

40 Posit. *Glorious Church.* 5. Their former double (that is to say exceeding great) reproach, shall be turned into double ioy & gladnes (*v.* 7)

Read Verse 7. thus.

Instead of your double shame, and the confusion which they (the enemies of the Church) *with shouting proclaimed to be their portion, therefore in their own land they shall inherit double, &c.*

6. An

6. An euerlasting couenant with this people to direct them in all integritie. (*vers.*8.) 35 Posit. *Couenant.*

7. The liuely marks and prints of Gods blessing vpon them, which shall make them famous among all nations. (*vers.*9.) 45 Posit. *Nations honouring them.*

8. The glory of their Church. (*vers.*10,11. *chap.*62. *vers.*1,2,3,4,5.) for which the Lords remembrancers are willed continually to make suite vnto him. (*vers.*6,7.) 31 Posit. *Glorious church*

9. Their securitie from foreine enemies. (*vers.*8,9.)

10. The returne vnto their countrey, all lets removed that may hinder it. (*vers.*10.)

11. Gods redeeming and setting of them free. (*vers.*11,12.)

The destruction of their capitall enemie, (vndoubtedly he meaneth the Turke) signified by Edom, and attributed to Christ Iesus, (for it is the worke of God himselfe) (*chap.*63. *vers.*1.) is amplified two wayes. 18 Posit. *Conquest.*

1. That there was not any enemie so strong that could or durst withstand him. [a] (*vers.*2,3.)

2. That he did it alone without any helpe. (*vers.*4,5,6,7.) 19 Posit. *Gods fighting.*

The second part of the Sermon is the Churches praising of God for this his constant kindnes, notwithstanding their most extreme ingratitude: (*vers.*7, 8,9,10,11, 12,13,14.) and a suite and request which thereupon they make to Christ, with his answer to it.

The suite, that in regard of his couenant and former kindnesses both promised & performed, (*vers.*15,16,17.) and the insufferable insolencie of Gods enemies & theirs, (*vers.*18,19.) he would from heauen powerfully shew forth his wrath to the dismaying of his foes [b] (*vers.*1,2,3. *Chapt.*64.) and good of the Church, in the glorious pro- 18 Posit. *Conquest.*

[a] Read Verse 3. *And of the people not a man could stand with me.*

[b] Read Verse 3. *In doing terrible things which we looked not for: & that thou wouldest come downe, that the mountaines might flow &c.*

mulgation of the Gospell through Christ; (*vers.*4.) for so doth *Paul* 1 *Cor.*2.9. expound this place of the wisedome of God reuealed in the Gospel, not of the heauenly glory. This suite they confirme and giue assurance to their soules of the obtayning of it, by considering the mercy of God towards repentant sinners, desirous to walke in a new course of righteousnesse, (1. *part of vers.* 5.) and the profession of their owne true repentance; (2 *part of vers.* 5. & *vers.*6,7.) whereupon they resort againe to the summe of their former petition. (*vers.*8,9,10,11,12.)

Christs answer (*Chapt.*65.) setteth forth

1. The calling of the Gentiles. (*vers.* 1.)

2 Posit. *Reiection.* 2. The obduration of the Iewes. (*vers.*2,3,4,5.) Both these points we learne from *Pauls* opposition of this text, *Rom.*10.21.

4 Posit. *Desolation.* 3. Gods iust punishment vpon them for it, meaning the casting of them off, and their long desolation. (*vers.*6,7.)

3 Posit. *Remnant.* 4. Promise of a remnant a holy seede in the meane time to be left. as *Esay* 6.13. & 24.13. (*vers.*8.)

5 Posit. *Call.* 5. That of them God will in the end gather a Church, who shall dwell in their owne countrey. (*vers.*9.)

8 Posit. *X. Tribes.* 6. The X. Tribes as well as *Iudah* shall returne home. For Sharon was in Gilead which belonged to *Manasse*, 1 *Cron.*5.16. the valley of Achor (parcell of the tract of Iericho) in the tribe of Iudah. (*vers.*10.)

9 Posit. *Wrath against refractarie Iewes.* 7. The happinesse and felicitie of this people. Amplified 1. By a godly opposition of the contrary state of the refractarie Iewes: for it seemeth all shall not lay hold on the grace offred, ioyne hands and professe the faith. Some shall remaine obstinate, how cleare arguments soeuer Christ do manifest of his glory. *Dan.*12.2. *Rev.*21.8. (*vers.*11,12,13,14,15,16.)

34 Posit. *Puritie.* 2. By enumeration of the particulars: which are, A new face of things in their glorious and blessed renovation,

40 Posit. *Ioy.* Antiquating of the ceremonies by the ministerie of the Gospell. (*vers.*17.) As *Rev.*22.1. gladnes (*vers.*18,19.)

life,

life, (*verſ.* 20.) peace and proſperitie (*verſ.* 21, 22, 23, 24.) 39 Poſit. *Proſperitie.*

Eſay chap. 66.

IN this Chapter, which is as it were the laſt farewell that Chriſt taketh of the old ſynagogue, he leaueth them three remembrances.

Firſt, an inſtruction how the Iewiſh Church ſhould demeane themſelues in his worſhip; who delighteth not in the Temple-obſeruances but in ſpirituall ſeruice. (*verſ.* 1, 2, 3.)

Secondly, what heauy iudgements ſhall come vpon the Iewes for ſticking obſtinately and hypocritically to the legall rites. (*verſ.* 4.) 4 Poſit. *Deſolation.*

Thirdly, the ſtate and conſtitution of the Church, which ſhall bee ſet vp among them: conteyning theſe things.

1. The reſtoring of them; which ſhall be to the exceeding ioy of his children and confuſion of thoſe hypocrites. (*verſ.* 5.) 31 Poſit. *Glorious church*

2. The terror and affright vnto their foes, vpon the report of their repairing home, as *Dan.* 11. 44. (*verſ.* 6.)

3. Their prompt and ready embracing of the Goſpell, by an allegorie from the manner of naturall child bearing. (*verſ.* 7, 8.) The author whereof is God himſelfe. (*verſ.* 9.) 37 Poſit. *Cheerefull obedience.*

4. The nations reioycing in their behalfe, and doing homage to them. (*verſ.* 10, 11, 12. 45 Poſit. *Nations honouring them.*

5. The ioy and happineſſe of this people. (*verſ.* 13. 1 *part of* 14.) 39 & 40 Poſition. *Ioy & Proſperitie.*

6. The great ouerthrow that God will giue both to open enemies (2 *part of verſ.* 14. & *verſ.* 15, 16.) and ſecret hypocrites. (*verſ.* 17.) 18 Poſit. *Conqueſt.* 44 Poſit. *All Nations embracing Chriſt.*

7. The Goſpell to be preached among the moſt remote nations. (*verſ.* 18, 19, 20, 21.)

8. The perpetuitie of Gods loue and bleſſings vpon them. (*verſ.* 22.) 31 Poſit. *Glorious church*

9. Their

9. Their constant and continuall seruing of him. (*vers.*23.)

18 Posit. *Conquest.* 10. The Churches triumph ouer Gods enemies and theirs, slaine by the reuenging hand of God, a fore-runner of eternall damnation. (*vers.*24.)

*Ieremie, chap.*3.12. *to the* 19.

GOd hauing aggrauated the sinne of Iudah, and made it greater then the sinne of their sister *Israel*, whose abhominations and Gods iustice vpon her for the same, they saw euident before their eyes, and yet iustified her by their practise: doth now will the Prophet to publish the promise of reconciliation euen vnto them, whom he had exiled so farre from their owne countrey. Wherein obserue,

8 Posit. *X. Tribes.* 1. This is a direct propheſie of the X. tribes bringing home (*vers.*12.) vpon their repentance and acknowledgement of their fault. (*vers.*13,14.)

10 Posit. *First conuerted.* And note he speaketh of the North, as *Ier.*16.15.& 23.8. for thence it seemeth the first conuerted Iewes shall come.

36. Posit. *Glorious church Spirituall graces.* 2. The graces of Gods Spirit in them. (*vers.*15.)

3. The fruitfull increase of the Church. (1 *part of vers.*16.)

36 Posit. *Multiplication of beleeuers.* 4. The glory and excellencie of it. That in comparison thereof, the Arke of the Couenant, the visible signe of Gods presence, shall not be spoken of or thought vpon. (2 *part of vers.*16.

31. Posit. *Glorious church* 6. The propagation of the Gospell among all Nations. (*vers.*17.)

44 Posit. *All nations embracing Christ.*

39 Posit. *One kingdome.* 7. Iudah and Israel shall both ioyne in one. (1 *part of vers.*18.)

23 Posit. *Dwell in their Countrey.* 8. They shall dwell in their owne Land. (2 *part of vers.*18.)

Ieremie 16,14,15.

SPeaketh of this setling of the people in their owne land from out of all the parts of their dispersion; præferring this deliuerance before that out of the land of Ægypt. And here also he nameth the North, as *Ier.*3.12.

23 Posit. *Dwell in their Countrey.*
10 Posit. *First converted.*

*Ieremie chap.*23.3,4,5,6,7,8.

IS the same very argument with some more amplification of words.

23 Posit. *Dwell in their Countrey.*
10 Posit. *First converted.*

Ieremie chap. 30. & 31.

THe summe of these two Chapters, which you haue *vers.*3. is a promise of restoring the Iewes out of thraldome and seating them in their owne country. Not meant of the captiuitie of Babel, but of their long and tedious desolation, as is euident in that both the Chapters are meere evangelicall. (*vers.*1,2,3,4.) it is set forth by these particulars.

23 Posit. *Dwell in their Countrey.*
4 Posit. *Desolation.*

1. The heauinesse of their former calamities. (*vers.* 5, 6. 1 *part of* 7.
2. Gods setting of them free. (1 *part of vers.*7. & *vers.*8.)
3. Their conversion to Christ. (*vers.*9.)
4. Their safetie. (*vers.*10,11.)
5. The former miseries are repeated, (*vers.*12,13,14, 15.) the more to magnifie Gods iustice in taking vengeance of their oppressors, (*vers.*16.) and his goodnesse in curing and healing them. (*vers.*17.)
6. They shall dwell as before in their owne conntrey. (*vers.*18.)
7. Their reioycing, multitude & honour. (*vers.*19.)
8. The establishment and perpetuitie of them. (*v.*20.)
9. The state of the Common-wealth flourishing. (*vers.*21.)
10. The Couenant of God renued. (*vers.*22.)

5. Posit. *Call.*
41 Posit. *Safety of the Church.*
4 Posit. *Desolation.*
23 Posit. *Dwell in their Countrey.*
31 Posit. *Glorious church*
42 & 43 Posit. *Stabilitie of the Church. Perpetuitie.*
30 Posit. *Flourishing Commonwealth.*
35 Posit. *Couenant.*

9. Their constant and continuall seruing of him. (*vers.*23.)

18 Posit. *Conquest.* 10. The Churches triumph ouer Gods enemies and theirs, slaine by the reuenging hand of God, a fore-runner of eternall damnation. (*vers.*24.)

*Ieremie, chap.*3.12. *to the* 19.

GOd hauing aggrauated the sinne of Iudah, and made it greater then the sinne of their sister *Israel*, whose abhominations and Gods iustice vpon her for the same, they saw euident before their eyes, and yet iustified her by their practise: doth now will the Prophet to publish the promise of reconciliation euen vnto them, whom he had exiled so farre from their owne countrey. Wherein obserue,

8 Posit. *X. Tribes.* 1. This is a direct propheſie of the X. tribes bringing home (*vers.*12.) vpon their repentance and acknowledgement of their fault. (*vers.*13,14.)

10 Posit. *First conuerted.* And note he speaketh of the North, as *Ier.*16.15.& 23.8. for thence it seemeth the first conuerted Iewes shall come.

36. Posit. *Glorious church Spirituall graces.* 2. The graces of Gods Spirit in them. (*vers.*15.)

3. The fruitfull increase of the Church. (1 *part of vers.*16.)

36 Posit. *Multiplication of beleeuers.* 4. The glory and excellencie of it. That in comparison thereof, the Arke of the Couenant, the visible signe of Gods presence, shall not be spoken of or thought vpon. (2 *part of vers.*16.

31. Posit. *Glorious church* 44 Posit. *All nations embracing Christ.* 6. The propagation of the Gospell among all Nations. (*vers.*17.)

39 Posit. *One kingdome.* 7. Iudah and Israel shall both ioyne in one. (1 *part of vers.*18.)

23 Posit. *Dwell in their Country.* 8. They shall dwell in their owne Land. (2 *part of vers.*18.)

Ieremie 16,14, 15.

SPeaketh of this setling of the people in their owne land from out of all the parts of their dispersion; præferring this deliuerance before that out of the land of Ægypt. And here also he nameth the North, as *Ier.*3.12.

23 Posit. *Dwell in their Countrey.*
10 Posit. *First converted.*

*Ieremie chap.*23.3,4,5,6,7,8.

IS the same very argument with some more amplification of words.

23 Posit. *Dwell in their Countrey.*
10 Posit. *First converted.*

Ieremie chap. 30. & 31.

THe summe of these two Chapters, which you haue *vers.*3. is a promise of restoring the Iewes out of thraldome and seating them in their owne country. Not meant of the captiuitie of Babel, but of their long and redious desolation, as is euident in that both the Chapters are meere evangelicall. (*vers.*1,2,3,4.) it is set forth by these particulars.

23 Posit. *Dwell in their Countrey.*
4 Posit. *Desolation.*

1. The heauinesse of their former calamities. (*vers.* 5, 6. *1 part of* 7.
5. Posit. *Call.*
41 Posit. *Safety of the Church.*

2. Gods setting of them free. (*1 part of vers.* 7. & *vers.*8.)

3. Their conversion to Christ. (*vers.* 9.)

4. Their safetie. (*vers.*10,11.)
4 Posit. *Desolation.*

5. The former miseries are repeated, (*vers.*12,13,14, 15.) the more to magnifie Gods iustice in taking vengeance of their oppressors, (*vers.*16.) and his goodnesse in curing and healing them. (*vers.*17.)
23 Posit. *Dwell in their Countrey.*
31 Posit. *Glorious church*

6. They shall dwell as before in their owne conntrey. (*vers.*18.)
42 & 43 Posit. *Stabilitie of the Church.*

7. Their reioycing, multitude & honour. (*vers.* 19.)
Perpetuitie.

8. The establishment and perpetuitie of them. (*v.*20.)
30 Posit. *Flourishing Commonwealth.*

9. The state of the Common-wealth flourishing. (*vers.*21.)
35 Posit. *Couenant.*

10. The Couenant of God renued. (*vers.*22.)

18 Posit. *Conquest.* 11. The vtter ruine of their enemies. (*vers.* 23, 1 *part vers.* 24.)

6 Posit. *Last dayes.* 12. All this shall be in the last dayes. which are vsuall words to expresse this mysterie. (2 *part of verse* 24.)

8 Posit. *X. Tribes.* 13. This couenant renued shall be with all the Families of Israel. So the X. tribes as well as Iudah haue their part in it. (*chap.* 31. *vers.* 1.)

39 Posit. *Prosperitie.* 14. Their flourishing and happy estate. By way of a prolepsis or obiection. (*vers.* 2, 3.) which he remoueth. (*vers.* 4, 5.)

15. The instrumentall cause is the preaching of the Gospell, (*vers.* 6.) and prayer to God. (*vers.* 7.)

10 Posit. *First conuerted.* 16. The place whence they shall come, *the North &c.* (1 *part of vers.* 8.)

7 Posit. *Generall call.* 17. The generalitie of their call. Not any one, the meanest or of least account, shall be left behinde. None shall perish that God the Father hath giuen to his Sonne. (2 *part of vers.* 8.)

38 Posit. *Multitude of Beleeuers.* 18. The innumerable multitude that shall returne. (3 *part of vers.* 8.)

19. Gods directing & leading them in the way. (*v.* 9.)

45 Posit. *Nations honouring them.* 20. The praise that shall redound to God by the most remote Nations, celebrating his great and glorious name in this behalfe. (*vers.* 10, 11.)

21. The testimonies of the thankfulnesse which the Iewes shall manifest. (1 *part of vers.* 12.)

40 Posit. *Ioy.* 22. The fulnes of their Ioy. (2 *part of vers.* 12. & *ver.* 13, 14.)

These things thus laid downe; now he amplifieth the same by a double argument: ech in the nature of a prolepsis or obiection.

1. It is true, great afflictions shall befall the faithfull, euen as soone as Christ commeth into the world, the poore Innocents murdered &c. (*vers.* 15.) Howbeit the successe shall be prosperous and happy, children shall be borne to the Church euery day, euen out of the enemies country, that is, pulled out of the kingdome of Sinne and Sathan

Sathan. (*verſ.*16,17.)

2. But much greater ſhall the lamentation be in the laſt dayes, when *Ephraim*, that is, the Iſraelites, in the ſenſe of their many miſeries, and conſcience of their ſinnes, the cauſe of it, ſhall mourne bitterly, and with teares of vnfeined repentance, ſeeke vnto the Lord. (*verſ.* 18,19.) whom God will moſt graciouſly take tender pitie and compaſſion of, as a father doth of his dearling ſonne. (*verſ.*20.)

8 Poſit. *X. Tribes.*

5 Poſit. *Call.*

Whereupon he taketh vp againe the bleſſings which God will powre vpon this people of the Iewes returning vnto God.

The 23th therefore is, The bringing of them home vnto their Cities to dwell in. (*verſ.*21.)

23 Poſit. *Dwell in their Country.*

The 24 vttered by way of encouragement, is the wonderfull and miraculous ouerthrow of their mighty enemies by ſuch ſillie meanes as they. Why (ſaith he) ſhouldſt thou delay repentance, and be afraid to ioyne thy ſelfe vnto me; ſeeing for thee, and by thee, the Lord will worke a ſtrange and wonderfull worke. A woman, the feeble nation of the Iewes, ſhall compaſſe, that is, beſiege and bring into ſtraights and difficulties a valiant man, the great and mighty tyrant their oppreſſor. (*verſ.* 22.) So I interpret this place, the ſame in effect which by an other allegorie is ſpoken *Eſay* 26.6.

18 Poſit. *Conqueſt.*

The 25. The glorious Church that ſhall be among them, teſtified by others ſuffrages, to be the habitation of the righteous and a hill of ſanctitie. (*verſ.*23.)

31 Poſit. *Glorious church*

33 Poſit. *Sanctitie.*

The 26 the thorough inhabiting and repleniſhing of the country. (*verſ.* 24.)

24 Poſit. *Inhabit all the Land.*

The 27 the aboundance of Gods bleſſings. (*verſ.*25.)

The 28 Gods ſpeciall loue and fauour (the cauſe of all the reſt) who ſleeping and waking hath euer a ſpecall care ouer his Church. (*verſ.* 26.)

36 Poſit. *Spirituall graces.*

38. Poſit. *Multitude of beliuers.*

The 29 the multiplying of the people. (*verſ.*27.)

The 30 Gods watching ouer them to doe them good. (*verſ.*28.)

9 Poſit. *Wrath againſt refractarie Iewes.*

The 31 his puniſhments vpon the refractarie Iewes that

that will not beleeue. (*verſ.* 29, 30.)

35. Poſit. *Couenant.* The 32 is the couenant of God moſt gloriouſly ratified and ſtabliſhed with this people. Which is here ſet forth by many arguments and amplifications. (*verſ.* 31, 32, 33, 34.)

Now all theſe promiſes ſo great and excellent, he doth confirme by two moſt noble compariſons.

1. They are as certaine as the ordinance of the Sunne, the Moone, the Starres, and the tides of the Sea. (*verſ.* 35, 36.)

2 It is as impoſſible they ſhould faile, as it is impoſſible to meaſure the heauens, or to ſearch the foundations of the earth. (*verſ.* 37.)

24 Poſit. *Inhabit all the Land.* The 33 is the reedifying of the Citie of Ieruſalem from one end vnto an other. (*verſ.* 38, 39. *firſt part of* 40.)

26 Poſit. *Continue for euer.* The 34 and the laſt, the perpetuall continuance of this their flouriſhing and happy eſtate. (2 *part of verſ.* 40.)

Ieremie, Chap. 33.

IN this Chapter are many excellent promiſes, whereunto a preparation is firſt made, (*verſ.* 1, 2, 3, 4, 5.) and then the promiſes themſelues laid downe:

5 Poſit. *Call.* 39 Poſit. *Proſperitie.* 8 Poſit. *X. Tribes.* 45 Poſit. *Nations honouring them.* 40 & 39 Poſ. *Ioy & Proſperitie.* 23 Poſit. *Dwell in their Country.* 27 Poſit. *Fruitfulnes of the land.* 31 Poſit. *Glorious church.*

Which are;

1. The reſtoring of them. (1. *part of verſ.* 6.)
2. Aboundance of Gods bleſſings. (2 *part of verſ.* 6.)
3. It ſhall be both of Iſrael and Iudah. (*verſ.* 7.)
4. Forgiueneſſe of ſinnes. (*verſ.* 8.)
5. Other Nations reioycing and bleſſing God for it. (*verſ.* 9.)
6. The ioy and happines of the people. (*verſ.* 10, 11.)
7. The inhabiting of the Country, and the fruitfulnes thereof. (*verſ.* 12, 13.)
8. (which is the ground and foundation of all) The making of Chriſt to flouriſh amongſt them; by their embracing of Gods promiſes of peace and righteouſneſſe thorough him. (*verſ.* 14, 15, 16.)

9. The flouriſhing ſtate of the kingdome and weale-publicke, in a perpetuall ſucceſſion of Princes. (*verſ.* 17.) 26 Poſit. *Cõtinue for euer*

10. The flouriſhing ſtate of the Church, in a perpetuall ſucceſſion of Paſtors and Teachers. (*verſ.* 18.) 32. Poſit. *Churches beauty*

Laſtly, the certainty of theſe two promiſes that went laſt before, is verified much by the ſame arguments that were vſed to that purpoſe, *Ierem.* 32. (*verſ.* 19. *to the end of the chapter.*)

Ezechiel 16.

THis Chapter doth maruellouſly ſet forth the exceeding mercy and goodneſſe of God in his firſt fauours vnto the Iewes, vouchſafing to receiue them into the ſpirituall marriage bed (*in the firſt* 14. *verſes.*) and how many wayes they dealt moſt perfidiouſly and falſly with him (*from thence to the* 52. *verſe*) for the which hee threatneth vtterly to caſt them off, (*verſ.* 52. *to verſe* 59.) recompencing vnto them according to their wayes; for as they made no reckoning of the curſe annexed to the tranſgreſſion of the Law, and brake the Conenant made with God: ſo would he break his Couenant made with them: (*verſ.* 59.) yet (ſuch is the riches of his mercy) to their poſterity, the generation that ſhould come after, a remnant according to election of grace, he would extend grace and fauour. And ſo he falleth to the ſweet promiſes of the Goſpell: wherein you haue,

1. The fundamentall cauſe and ground of all the reſt, Gods free gracious and euerlaſting couenant. (*verſ.* 60.)

2. The meanes, their ſerious and true Repentance. (1. *part of verſ.* 61.) 5 Poſit. *Call.*

3. Samaria, that is the X. Tribes ſhall be called as well as they. (2. *part of verſ.* 61.) 8 Poſit. *X. Tribes.*

4. The Gentiles alſo ſhall be receiued into participation of the Couenant, and become ſonnes and daughters of the Church, begotten by the Word of the Goſpell: (3 *part of verſ.* 61.) for by the younger ſiſter is meant Sodome, of 44. Poſit. *All nations embracing Chriſt.*

the posterity of wicked Canaan.

36 Posit. *Spiritual graces*

5. The instrument or hand of the soule to lay hold vp. on the Couenant, is Faith, which standeth in the true and effectuall knowledge of God, and wherewith they shall plentifully be indued, (*vers.* 62.)

6. The end of all is, that being ashamed and confounded in themselues, they may embrace the onely expiation which is to be had in the bloud of Christ. (*vers.* 63.)

Vers. 63. בכפרי-לך *When I shall expiate thee*: that is, be reconciled vnto thee through the expiation made by the death of Christ.

Ezech. Chap. 20. 32. *&c, to the end of the chapter.*

THe Iewes obstinate and froward heart, their hypocrisie and rebellion, (*vers.* 32.) ministreth occasion to the Prophet to fall into consideration of the kingdome of Christ, who shall with an hard hand ouer-rule the sturdinesse of the wicked, their insolent and proud stomacke: (*vers.* 33.) and contrariwise shew mercy and kindnesse to his people: wherefore these things are heer handled in order.

12. Posit. *Repayr towards their Country.*

1. The gathering of them out of the countries where they were dispersed, that they may make head to returne to Tsion. (*vers.* 34.)

16. Posit. *Sore distresse.*

2. The difficulties they shall meet with in the way: alluding to the tediousnesse of their iourneis in the Wildernesse, when they came out of Ægypt, and the iudgements that befell them there: which were partly touched before in this chapter, vers. 25. The very same similitude you haue, *Hosh.* 2. 14. (*vers.* 35. 36.)

3. Posit. *A Remnant.*

3. His couenant with a few, some small remnant. To which end he saith he wil make them goe vnder the rodde, that

that ſo he may picke & cull out the good, to receiue them into Couenant, as into his fould: as a good Sheepheard that numbreth his ſheepe by tale, *Leuit.27.32.* (*verſ.37.*) putting a maine difference betweene the wicked that ſhall neuer come into the Land of Promiſe, and them (*verſ.38*) And then goe to, let the wicked rnnne on in their euill and ſinfull waies, euen after all this ſhall come vpon them, and take that which followeth of it. (*verſ.39.*)

9. Poſit. *Wrath againſt refractaries.*

4. The bringing of them to inhabite in their owne Land, and there to ſet vp the ſpirituall worſhip and ſeruice of God, ſhadowed by the types of the Old Law. (*verſ.40. 41.42. 43.*)

23. Poſit. *Dwelling in their country.*

31. Poſit. *Glorious Church.*

5. The Prime cauſe of all this, reſting only in the truth, faithfulneſſe, and goodneſſe of God, which their own conſcience ſhall conuince them of, they being moſt vnworthy in themſelue. (*verſ.44.*)

Ezekiel 21, verſe 26. 27.

THe conſideration of the prophane wickedneſſe of the Prince of Iſraell, (*verſ.25.*) kindleth the Prophets zeale to meditate both of the fall of that polluted principality, and of a holy and firme principality that ſhall be ſet vp in and through Chriſt; for theſe are the two parts of this Prophecie. The fall of that principality, or the vtter ruine and deſolation of the whole land of Iudæa, hath three ſteps or parts.

4. Poſit. *Deſolation.*

1. The kindome ſhall be taken from them: no Crown, no Diadem there. (*1. part of verſ.26.*)

2. The Common-wealth ſhall not be as now it is. All ſhall be turned vpſide downe. (*2. part of verſe 26.*)

Read Verſe 26. the latter part of it, thus.

That which is low, exalt: and that which is high, bring downe. Iuſt the ſame that *Cambyſes* threatned vnto Ægypt, τὰ ὑψηλὰ ταπεινὰ ποιέειν, καὶ τὰ ταπεινὰ ὑψηλά. *Herodot. lib.2.*

3. The

3. The whole ſtate ſhall be ruined and weeried, with blow vpon blow, one miſchiefe vpon the backe of another. (1. *part of verſe* 27.)

5. Poſit. *Call.* The firme and ſtable principality which ſhall bee in Chriſt, is briefly touched when he ſaith that this wofull deſolation ſhall laſt, till Meſſias come, whoſe the right of the Kingdome is, and that he be ſtabliſhed in it: (2. *part of verſ.* 27.) for the comming here ſpoken of, is neyther his firſt comming in the fleſh, nor his ſecond comming vnto Iudgement, but his comming in the brightneſſe of the Goſpell: when Antichriſt conſumed with the ſpirit of his mouth, ſhall be aboliſhed by his bright appearance, 2. *Theſ.* 2.8. and our brethren, the Iewes conuerted vnto Chriſt, *Math.* 24.39. *Reuel.* 1.7. To conclude, this Prophecie is in effect the very ſame (and no other) that you haue, *Math.* 23.38.39.

Ezech, Chap. 34. *verſ.* 20. *to the end of the chapter.*

BEcauſe of the lazie and deuouring Shepheards againſt whom hee had inueighed from the beginning of the chapter, God ſaith now hee will take the matter into his owne hands to helpe and to reforme it: (*verſ.* 20. 21. 22.) and therupon breaketh into theſe moſt ſweet and heauenly promiſes.

5. Poſit. *Call.* 1. Sending of Chriſt the good Shepheard among them. (*verſ.* 23.

41. Poſit. *Safety of the Church.* 2. Their embracing of him by faith. (*verſ.* 24.)

23 Poſit. *Dwell in their Countrey.* 3. Security from their enemies: which three are in a manner ioyntly knit together. (*verſ.* 25. 26. 27. 28. and 29.)

27. Poſit. *Fruitfulneſſe of the land.* 4. The inhabiting of their owne country.

5. The fruitfulneſſe of the ſoyle.

6. The Couenant to be manifeſted in and vpon them. (*verſ.* 30.)

5 Poſit. *Call.* 7. The aſſociating of the Gntiles vnto them, (*verſ.* 31.) *When ye, ye I ſay men* (that is not the Iſraelites alſo, but all Nations knit vnto Chriſt by Faith) *ſhall be my flocke, &c.*

44 Poſit. *All Nations embracing Chriſt.*

Ezech.

Ezech. Chap. 36.

THis Chapter hath two parts, and as it were two seuerall Sermons: The first part promiseth, First the destruction of their enemies, noted by *Edom.* (*vers.* 1. 2.3.4.5.6.7.) Secondly, the fruitfulnesse of the land. (*ver.* 8.9.) Thirdly, the inhabiting of it againe, and that by the whole house of Israell, meaning the X. Tribes as well as the other two, (*vers.* 10.) which promises are amplified two waies.

18 Posit. *Conquest.*

27. Posit. *Fruitfulnesse of the land.*

1. That they shall be in more excellent manner than euer before. (*vers.* 11.)

23 Posit. *Dwell in their Church.*

2. By the perpetuity of these blessings which shall neuer any more faile. (*vers.* 12.13.14.15.)

8 Posit. *X. Tribes.*

In the second part of the Chapter are other glorious promises, which God wil bestow for his owne names sake, though they bee most vnworthy. (*vers.* 17.18.19.20.21. 22.23.

31. Posit. *Glorious Church.*

26 Posit. *Cõtinue for euer*

The first promise is the bringing of them out of all the places where they were dispersed vnto their owne land againe. (*vers.* 24.)

23. Posit. *Dwell in their Country.*

2. Iustification. (*vers.* 25.)

3. Regeneration and Sanctification. (*vers.* 26. 1. *part of verse* 27.)

4. The fruits of holinesse. (2. *part of vers.* 28.)

5. The Couenant of God with them. (*vers.* 28.)

6. The blessing of outward fruitfulnesse. (*vers.* 29.30.)

27 Posit. *Fruitfulnesse of the land.*

7. Vnfayned sorrow and repentance for their sinnes. (*vers.* 31.)

5 Posit. *Call.*

Then is the cause and the end touched againe, not their worthinesse, (*vers.* 32.) but to glorifie Gods great and holy name, which by them was prophaned. ((*vers.* 33.34. 35.36.)

8. The multitudes of them that shall inhabit the land, beleeue in Christ, and be the flocke of his pasture. (*verse.* 37.38.

38 Posit. *Multiplication of beleeuers.*

Ezechiell, Chapter 37.

ALl from hence to the end of the booke, is excellently to this purpose: It hath foure steppes or degrees. The first step is the Iewes first conuersion, which the Apostle calleth *Life from the dead, Rom.* 11.15. a kinde of resurrection, and here is set forth by alluding thereunto. (*in the first* 14 *verses.*) The second step in a further progresse of their conversion, vnder a parable or similitude of two sticks, (*vers.* 15. 16. 17.) comprehendeth many noble benefits; the application whereof hath,

5 Posit. *Call.*

8. Posit. *Ten Tribes.* 1. The conuersion of the X. Tribes as well as *Iudah*, (*vers.* 18. and 1. *part of verse* 19.)

26 Posit. *One kingdome.* 2. The vniting of them both into one. (2. *part of verse* 19.)

23. Posit. *Dwelling in their country.* 3. The bringing of them to their owne country from all the places where they were scattered. (*vers.* 20. 21.)

29. Posit. *One Kingdome.* 4. Their making of one entire kingdome. (*vers.* 22.)

35. Posit. *Couenant.* 5. The Couenant of God with them of peace and reconciliation, (*vers.* 23.) through Christ. (1. *part of ver.* 24.)

6. The sanctifying of them to walke in his obedience. (2. *part of vers.* 24.)

26 Posit. *Continue for euer.* 7. The inhabiting in their country for euer. (*vers.* 25.)

43. Posit. *Perpetuity.* 8. The perpetuity of Gods Couenant, (*vers.* 26.) and worship among them. (*vers.* 27. 28.)

The third steppe or degree, is the destruction of their enemies in the 38. and 39. chapters. Wherefore;

18. Posit. *Conquest.* 1. The enemies are reckoned vp, the Grand enemy is *Gog*, out of the Land of *Magog*, Prince and head of *Meshech* and *Tuball*, (*chap.* 38. *vers.* 1. 2. 3.) that is to say, the Turke; for *Magog* is the Scythian Nation, from whom came the Turkes, Lords of *Meshech* and *Tuball*, that is, of Capadocia, and Iberia, when they first began to raign, but whom now Asia the lesse, Syria, Mesopotamia, Arabia, Iudæa, Palestina, Ægypt, the Isles Greece, Macedonia, Thrace, &c. doe obey; with him are multitudes of Princes his associates. (*vers.* 4. 5. 6.)

2. Their

2. Their preparation to come in the laſt daies vpon the Iewes, (*verſ.*7.8.9.)

3. The arrogancie of their heart, and their proud deſignes. (*verſ.*10.11.12.13.)

4. The comforts which God enterlaceth for the ſtrengthening of the hands & harts of his people, in that the end of all this is to glorifie Gods name in the deſtruction of their foes, (*verſ.*14.15.16.) and nothing commeth by chance, God hath ſpoken of this very man, and of his raging againſt the Church by the Prophets that were of old: (*verſ.*17.) for though by name *Gog* be not elſewhere mencioned, yet vnder other names this very tyrant is particularly deſcribed. 18. Poſit. *Conqueſt.*

5. The deſtruction of this enemy: where you haue; 19. Poſit.
First, Gods fighting againſt them from heauen, as *Eſay* 26. (*verſ.*18. *to the end of the Chapter.*) *Gods fighting.*

Secondly, their fall in the land of Iſraell. (*Chap.*39. *verſ.*1.2.3.4.5.) 17. Poſit. *Place of the conflict.*

Thirdly, the vtter aboliſhing of the Turkiſh name, (*ver.* 6.) the end whereof is declared (Gods glory) [*verſ.*7.] and the certaintie. [*verſ.* 8.] 18. Poſit. *Conqueſt.*

Fourthly, the aboundance of ſpoile which the Iewes ſhall carry away. [*verſ.*9.10.]

Fifthly, the wonderfull ſlaughter that ſhall bee made of them; for 1. they ſhall be ſeuen months in burying: [*verſe* 11.12.13.14.15.16.] where, by the way, the place of this noble victory ſeemeth to be pointed at, the great blow or ouerthrow of the maine Army at the Sea of Genezaret, otherwiſe called the Lake of *Tiberias*, *verſe.* 11. Part alſo at Ieruſalem, *verſ.* 16. which verſe is to be rendred thus, *And alſo the multitude thereof ſhall be a name vnto the Citie*, that is, Ieruſalem it ſelfe ſhall haue part of the honour, as *Ioel.*3.2. 2. Yet for all that, multitudes ſhal lye vnburied, to be meate for the fowles of the heauen, and the beaſts of the earth: which is vttered by a ſolemn proclamation to theſe fowles and beaſts [*verſ.*17.18.19.20.] as *Reuel.* 19. 17. 18. in this very argument. 21. Poſit. *Place of the armies diſcomfit.* 20. Poſit. *Place of Gogs Fall.*

Lastly, this whole matter is shut vp with declaration of the end of all these things: to wit, Gods glory, (*vers. 21. to the end of the chapter.*)

After the defeat of *Gog* and *Magog*, commeth in the last eight chapters, a new prophecy, aptly depending vpon the former, concerning the Christian Iewish Church, setled in their owne land and Country, which is the fourth and last step. Christ, the builder of his temple, appearing in the forme of a man, like polished shining brasse, to prefigure the splendor of that Church. No maruell then if so great a matter require such a vehement and solemn charge to stirre vp the Prophet vnto attention. *Sonne of man, see with thine eyes, and heare with thine eares, and set thine heart vpon all which I shall shew thee.* Hardly in the whole booke of God shall you finde such an other. (*chap.* 40. 1. 2. 3. 4.)

The thing it selfe is thus expressed:

7. Posit. Generall call. 1. There shall a new Church be erected by the preaching of the Gospell: which the measuring of the house, (*vers. 5. to the end of the chapter.*) the temple, (*chap.* 41.) and the courts, (*chap.* 42.) and of all the parts noteth. But both these measurements, and whatsoeuer followeth touching the diuision of the land, the seates of the Tribes, the portions allotted to the Prince, Priests, and Leuites, the manner of their sacrifices and oblations, or all new, varying from that which is in *Moses* (though for their weakenesse by those outward things hee shadoweth heauenly) to shew the abrogating of the legall ceremonies.

31. Posit. Glorious church 2. The Lord who had left the Temple and the Citie, *Ezech.* 10. doth now return, and filleth this house with the glory of his presence (*chap.* 43. 1. 2, 3. 4. 5.)

34. Posit. Puritie. 3. The sanctitie of the Church purged from Idolatry, Superstition, and Will-worship. They shall not, saith he, defile my house any more with their spiritual whoredoms, nor *with the carcasses of their Kings in their high places* (that is the sacrifices of mans flesh, as *Ieremy* 16. 18. which they offered to *Moloch*, *Leuit.* 18. 21. whom they called their King, *Amos* 5. 56. after the manner of the Ammonites,

whose

whoſe Idoll it was) and ſo by their owne iniquities making a wall of ſeparation betweene me and them. (*Chap.*43.6, 7,8, 9.)

And this ſanctitie of the Church he doth afterwards inlarge by the types of the ceremoniall ſeruice. (*Chap.*43. 10.*to the end of the Chapter.*)

4. The refining of the miniſterie and diſcipline of the Church, with the ſame charge in regard of the excellencie of the matter, repeated for attention. (*chap.*44. 1. *to ver.* 17.) and lawes preſcribed to that purpoſe. (*verſ.* 17. *to the end of the Chapter.*) 33 Poſit. *Sanctitie.*

5. Prouiſion for the Church-ſeruice. Which this people ſhall be moſt zealous of. Allotting before any dividend of the land, a portion to be ſet apart for the houſe of the Lord, the Prieſts, the Leuites, the people, & the Prince. (*chap.*45. 1. *to verſ.* 9.) That both Prince & people might haue whereof to make oblations, (*verſ.*9, 10, 11, 12.) with lawes alſo concerning theſe matters. (*verſ.*13, *to the end of the Chapter.*)

6. The fruitfulnes of the land, by the waters flowing aboundantly out of the Temple, that is, by the bleſſing of God dwelling among them. Wherein is ſet forth, 36 Poſit. *Spirituall graces.*

1. The riſing and increaſe of theſe waters (figuring the graces of Gods Spirit in his Church). Firſt, ancle-deepe, then vp to the knees, after to the loynes, laſtly not paſſable. A man might ſwim in them. (*Chap.*47. 1, 2, 3, 4, 5.)

2. This bleſſing ſhould be ouer all the land. for *The waters ſhould iſſue vnto Galilee,* (the vpper part of Iudæa) *and ſo go downe into the plaine,* where Iericho ſtood. (*verſ.*6, 7. *&* 1 *part of* 8.)

3. The fruit hereof is ſingular. It bringeth life, health, and all good things: it healeth and putteth away all euill. Inſomuch as theſe waters running from the plaine of Iericho to the Sea (the dead Sea, or the Lake called *Aſphaltites,* the ſalt Lake, (where nothing was wont to grow) the ſame ſhall now from one end to an other (from Engedie to En-eglaim) abound with fiſh and ſtore of commodities.

modities. Yea euen, *the mirie places thereof and the marishes thereof, which were not* (before that time) *healed, but were employed to salt*: neither yeelding of themselues fruit, fish, or other profit, nor by any industrie or skill of man able to be brought vnto it, shall become fruitfull. (*2 part of vers.* 8,9,10,11,12.)

24 Posit. *Inhabit all the Land.*

7. The bounds of the land shall be full as large, if not larger then before. Compare Numb.24. (*vers.*13 *to the end of the Chapter.*)

8 Posit. *X. Tribes.*

8. The diuiding of the land, and what seats shall be assigned to euery Tribe. (*chap.* 48. 1. *to vers.* 30.)

31 Posit. *Glorious church*

9. The elegancie of the Holy Citie, newly to be re-edefied. (*vers.*30,31,32,33,34.)

43 Posit. *Perpetuitie of the Church.*

10. The perpetuitie of it. God will abide therein for euer. *From that day forward, the name of the Citie shall be, Iehovah Shammah* or *Iehovah* there. (*vers.*35.) The truth of that which the Temple, whilest it stood, as a type or figure did represent, *This is my rest for euer. Here will I dwell. Psal.*132.14.

*Dan. chap.*2. *vers.* 40,41,42,43,44,45.

THe fourth kingdome is the Romane Empire, whose leggs are of iron. (*vers.*40.)

The feete and toes part of iron and part of clay, (*vers.* 41,42,43.) are the Roman Empire yet continuing; but weaker then it was before, whilest it consisted of leggs of iron, being now but of feet and toes. And this Empire is diuided, as the feet and toes are. One part is the kingdom of the Pope in the West (for he is the 7th head of the beast *Rev.*17.10,11. He whom we call the Emperor, hath nothing to do with the Empire, which was of Rome). The other part is the Turke in the East, before whom 3 of the hornes of the Empire are rooted out. See *Dan.*7.8. It is euident that these feete and toes are part of the Romane Empire: for the Image describeth onely 4. Kingdomes.

But

But if the feete and toes were a distinct kingdome from the leggs, there should be fiue.

The kingdome raised vp in those dayes, which shall not be destroyed for euer, but shall destroy all other kingdomes, is the kingdome of the Iewes. (*vers.* 44,45.) 46 Posit. *Enemies subdued.*

Whose Church is the stone hewen out of the mountaine without hands. Till which time the Romane Empire shall endure, and then wholly be destroyed.

Chap. 7.

THE 4 beasts (*vers.* 3.) are 4 kingdomes, as it is expounded *vers.* 17. whereof, The first beast a Lion, is the kingdome of the Assyrians, extinct, and gone before *Daniel* saw the Vision. (*vers.* 4)

The second a Beare, is the Persian Monarchie. (*v.* 5.)

The third, a Leopard, the Greeke Monarchie or the Kingdome of the Macedonians. (*vers.* 6.)

The fourth is, the Romane Empire: whose X. hornes (*vers.* 7.) are 10 kingdomes not diuers from that of the beast. For then there should be 5. Kingdomes, contrary to that is said here *vers.* 17. And these 10 Kingdomes are the 10 hornes of the Dragon. *Rev.* 12. 3.

The litle horne that grew out among them (1 *part of vers.* 8.) is the Turke, the Dragon of the sixt Viale *Revel.* 16. 13. Of whom onely, and of the rest of the enemies that should oppresse the Iewes, *Daniel* speaketh without any respect to the west Antichrist.

By this litle horne three of those hornes were rooted out. (2 *part of vers.* 8.) That is, a third part of the Romane Empire subdued; which yet retaineth 7 hornes, whereof the Turke shall neuer be Lord and Maister, further then as he may by some sodaine storme for a while oppresse them. This third part of the Romane Empire so to be destroyed, is intended from East to West, not from South to North. For therein the Turke possesseth more then euer the Romanes had.

This

18 Posit. Conquest. This litle horne must raigne *till the thrones be taken away, and the auncient of dayes sit.* (*vers.* 9.) That is, till after all the kingdomes of the world destroyed, the whole principalitie remaine with Christ; as presently it shall, after this blasphemous horne, the Turke, cut of. And till that time, the fourth beast is not to haue an end.

11 Posit. Time of first conversion. The continuance of the Turkish tyrannie, shal be, *a time, times, and a diuision of times.* (*vers.* 25.) that is, *a set time, set times and a halfe*; as it is explaned *Dan.* 12.7. Of what length that is, may be vnderstood by *Rev.* 9.13. that giueth him *an houre, a day, a moneth and a yeare:* which in all (accounting a day for a yeare) commeth to 395 dayes. A time then is 100 yeares: times, 200 yeares: halfe a time, 50 yeares. So the whole space, if you account from the beginning of the Turkish power, which all histories place *Anno* 1300, will end at the yeare 1650. But that you will say commeth short of that, which is in the Reuelation, by 45 yeares. The reason is, because the Reuelation setteth downe the vttermost period of the Turkish name; but the Angell here, and *Dan.* 12.7. noteth his first declining which shall be 45 yeares before, as is apparant *Dan.* 12.11, 12. So *Dan.* 11.44. tidings shall first trouble him, and then a few yeares after followeth his vtter destruction in the land of comelinesse. The distribution therefore of time, both here and *Dan.* 12.7. reacheth no further then to those tidings. And then shall the people of the Iewes destroy him. (*vers.* 26.) After which shall be set vp a glorious both kingdome and Church among them. (*vers.* 27.)

18 Posit. Conquest.

30 Posit. Flourishing Commonwealth.

31 Posit. Glorious church

Dan. 9.24. *&c. to the end of the Chapter.*

DANIELS weekes (as they are commonly termed) belong in part to this Argument: for in them is foretold the destruction of the Citie and Temple at Ierusalem, for the Iewes contempt in reiecting the Messiah. But this requireth

requireth some larger Tractate. And therefore I refer it to the end of the Booke.

Dan. chapters 11. & 12.

THese two Chapters are a prophecie of the manifold oppression of Gods people the Iewes, and of the happy issue, which God shall send.

Oppressors there are fiue.

First, the Persian Monarchie. (*ve.* 1, 2.)

Secondly, the Græcians, to wit, *Alexander* the Great, his foure successors, the *Ptolomees* and *Antiochus*. (*vers.* 3. *to the* 36 *verse.*)

Thirdly, the Romane Empire: vnder the name of that King. (*vers.* 36, *to vers.* 40.)

Fourthly, the Saracens pointed at vnder the name of *the King of the South.* Who *in the time of the end*, meaning towards the end of the glory of the Roman Empire, hauing *Mahomet* for their Captaine, assaulted the Roman territories out of Arabia, and other meere Southerly countries. (1 *part of vers.* 40.)

Lastly, the *King of the North.* That is, the Turke, whom the furthest northerne parts sent into the world thorough the Caspian gates. (2 *part of vers.* 40.)

Him you haue described,

First by his prospering against the Saracens & Romans, (3 *part of vers.* 40.) against Iudæa, the land of comelinesse, and other adioyning countries, (*vers.* 41.) Ægypt, Lybia and Æthiopia. (*vers.* 42, 43.)

Secondly, by his ruine and downefall. Whereof two steps are noted.

One, his first declining vpon the Iewes of the East and North countries, conuerted to the Christian faith. Which must needs terribly affright him, being then beset before with vs Christians of the West, and behinde by the new Christian Iewes. (*vers.* 44.) 10 Posit. *First conuerted.*

The other his vtter ouerthrow by warre in the land of

17 Posit. *Place of conflict.* Iudæa; which is here described by two notes: one in saying, *betweene the Seas*, meaning Euphrates (which the Scripture is wont to call a Sea) and the Syrian Creeke of the Mediterranean Sea. The other, at *the holy mount of Comelinesse*, (as Iudæa is called *the Comelinesse of all Countries. Ezech.* 20.6,15.) which doth explane the former, and more particularly designe the place where the Grand Signior himself shal fall, *at the holy mountaine*, as *Esay* 24.25. whose fall is first closely and couertly pointed at by a rare and extraordinarie word *(tents of the ire of his Iudgement)* vsed for this onely purpose, to note his extraordinarie and heauy punishment. (1 *part of vers.* 45.) as *Esay* 30.33. Then it is in expresse words laid forth, and the manner also signified how he shall come to his end, *there shall be none to helpe him.* As if he would say, his ouerthrow shall come not so much from the force of man, as by Gods owne arme from heauen stretched out against him. (2 *part of vers.*45.)

20 Posit. *Place of Gogs fall.*

19 Posit. *Gods fighting.*

Hitherto of the oppression of the Iewes. The ioyfull and happy issue conteyneth foure things.

16 Posit. *Sore distresse.* 1. A wonderfull deliuerance from the soreest time of affliction that euer was. (*chap.*12. *vers.*1.)

7 Posit. *Generall call.* 2. The full restoring of the Nation of the Iewes, and the calling of them to faith in Christ, meant here, by their *awaking out of the dustie earth.* (1 *part of vers.* 2.) Of the last resurrection you cannot take it. For the certaine time when this shall be is defined in the 11 & 12 *verses.*

9 Posit. *Wrath against refractaries.* But withall a certaine qualification is made, that some which shall awake and be so deliuered, *shall awake to euerlasting shame* and destruction. For all the Iewes shall not agree in the same truth, some shall persist in their former hardnes, notwithstanding all the euident testimonies that God shall giue vnto his Sonne. For whom there remaineth

(Read Verse 45. the first part of it thus.

And he shall plant the tents of the wrath of his iudgement, betweene the Seas &c.

no further promiſe of grace. (2 *part of verſ.* 2.)

3. Their glorious Church. *Thoſe that are wiſe*, that is, the whole companie of the faithfull, *ſhall ſhine as the firmament*. But the teachers, *thoſe that make other righteous*, by teaching, exhorting, reprouing, comforting, as the more lightſome part of their orbe, like ſhining ſtars ſhall beautifie this firmament. (*verſ.* 3.) For it is ſaid here, *they that be wiſe and do make righteous*, in the preſent, not in the time paſt. Which is a proofe that he ſpeaketh not of the laſt reſurrection. 31 Poſit. *Glorious church*

4. The time when all this ſhall be. (*verſ.* 4.)

Which time is doubly deſigned.

Firſt in generall, by an Angels queſtion vnto Chriſt. (*verſ.* 5, 6.) and Chriſts anſwer with a ſolemne oath, that the end of theſe marueilous things ſhall be at *a time, two times, and halfe a time*. Which words being generall and vncertaine, and to be applied to any time, are in the words following reduced to one certaine and definite time: namely, *when he ſhall make an end of ſcattering the holy people*. The meaning therefore is, that this end ſhall be, when the blaſphemous kingdome of the Turkes is at an end: that is, after 350 yeares of the Turkiſh power, which hath his expiration about *Anno* 1650. At what time God will leaue ſcattering of his holy people, and of further powring out his wrath vpon them. For then ſhall the Turkes firſt declining come. (*verſ.* 7.) 11 Poſit. *Time of firſt conuerſion.*

Secondly, it is ſet forth in more particular manner, and diuidedly, vpon *Daniels* humble ſuite. (*verſ.* 8.) yet not for his vnderſtanding from whom theſe things were ſhut vp, (*verſ.* 9.) but for the Elects ſake in ſucceeding ages, in whom theſe things amidſt their many trials may breede conſtancie and ſweet comfort, and who about the end of theſe things ſhall be diligent to ſearch out the truth hereof. (*verſ.* 10.)

Firſt therefore he maketh one common beginning of the account. *From the daily ſacrifice taken away*, (which was done by the death of Chriſt) *and from the laying of the*

abhomination desolate. for so I would translate these words. (*1 part of vers.* 11.) By *abhomination* he meaneth the Iewes sacrificings; which were impious and abhominable after Christ by his death had set an end to them. *The laying of this abhomination desolate*, was by the last publike ouerthrow of the legall seruice in the destruction of Ierusalem. Not that by *Vespasian*, but in the time of *Iulian*, when the Apostata, in hatred of the Christian name, giuing the Iewes leaue to repaire the Temple, and that at the publike charge. God by an earth-quake did vtterly throw downe the old foundations, that neuer afterwards any thing could be attempted in that kinde. This was about the yeare 360.

11 Posit. *Time of first conuersion.*

From hence groweth a twofold period or a double appointed terme. One 1290 dayes, (*2 part of vers.* 11.) that is to say, yeares. (for morning and euening are not set downe to note them to be naturall dayes, as before *chap.* 8. 11.); Adding therfore 1290 to 360, there will arise 1650. which is the yeare of the Turkish power first declining, and perfectly accomplished in the *time, times, and halfe a time* before *vers.* 7.

22 Posit. *Time of conquest.*

The second period or præfixed time (*vers.* 12.) is 1335 dayes or yeares, which addeth 45 yeares to the former, and endeth at the yeare 1695. Being that space of *an houre, day, moneth, and a yeare. Rev.* 9. 15. when the Turkish tyrannie shall be vtterly extinct and rooted out. And *blessed* indeed are they that attaine this time, as the Angell here saith. For this is the glorious resurrection spoken of *vers.* 2. and the greatest felicitie that it is possible for Gods Saints to come vnto vpon earth.

HOSHEA.

THE three first Chapters of *Hoshea*, and the foure last, are spent in this Argument. An entire explication of the whole Prophecie, I purposely reserue to the end of the Booke.

Ioel, *according to the common distinction which we follow, chap. 2. verse 28. to the end of the booke.*

THE Prophet from temporall things leadeth the people to the consideration of spirituall blessings, which are;

1. The graces of the Spirit that vpon Christs ascension shall be powred vpon the Church, for so the Apostle interpreteth this place, *Act.* 2. (*chap.* 2. *verſ.* 28. 29. 30. 31.)

2. A holy seed or remnant to remaine among the Iewes. (*1. part of verſ.* 32.)

3. The Gentiles to participate of Christ. (*2. part of ver.* 32.) 3 Posit. *Remnant.*

4. Gods mercy towards the Iewes in the last daies. Setting forth;

First, their restoring. (*chap.* 3. *verſ.* 1.)

Secondly, the destruction of their enemies: wherein are specified. 5 Posit. *Call.*

1. The place, *The valley of Iehoshaphat*, which was in the view of Ierusalem, 2. *Chron.* 20. For *Gog* and *Magog* shall compasse the beloued City, and there shall fire from heauen deuoure them, *Rev.* 20. 9. (*1. part of verſ.* 2.) 18 Posit. *Conquest.* 17. Posit. *Place of conflict.*

2. The cause of this iudgement, their ill entreating of his people. (*2. part of verſ.* 2. *and verſ.* 3.)

3. An enumeration of some particular foes, (*verſ.* 4.) whose hard dealing with the people is likewise reckoned, (*verſ.* 5. 6.) and their iust retribution: (*verſ.* 7.) for as they sold the children of Iuda and Ierusalem to the Grecians, that they might be carried farre from their borders: so will God sell their sonnes and daughters into the hands of the children of Iuda, who shall sell them to the Sabæans, famous Marchants, that will vent them into remote Countries: (*verſ.* 8.) whereby is intimated the sway which the Iewes shall haue in the Church of Christ, by conuerting of the Gentiles, as *Esay* 14. 2. 46 Posit. *Enemies possessed.*

4. He proclaimeth open war, and encourageth men vnto it. (*verſ.* 9. 10. 11. 12.)

5. He assureth them of victory. (*verſ.* 13.) 18 Posit. *Conquest.*

23. Posit. *Dwell in their Country.* 8. *Iudah & Beniamin* shall inhabit all their ancient bounders, (2. *part of verſ.* 19.) and the X. Tribes theirs (*verſe.* 20.)

8 Posit. X. *Tribes.*

44 Posit. *All nations embracing Chriſt.* 9. The ſpreading of Chriſts Kingdome to all Nations of the world by the miniſtery of the Goſpell, as *Math.* 24. 31. (*verſ.* 21.)

The 19. and 20: Verſes thus I render.

Verſ. 19. *The houſe of* Iacob *ſhall poſſeſſe the South, with the Mount of* Eſau, *and the low place with the Philiſtims: They ſhall poſſeſſe I ſay the Country of Ephraim, with the Country of Samaria, and* Beniamin *with Gilead.*

Verſe 20. *And theſe armies of the children of Iſraell that are carried away Captiues, ſhall poſſeſſe that which was the Canaanites, vnto Sarepta (the border of the X. Tribes, the Iſraelites ſcituate betweene Tyre and Sidon at the Sea-ſide* 1 Kings 17. 9.) *and thoſe of Ieruſalem that were carried away Captiues, ſhall poſſeſſe that which is in the bounder of the gouernment. They ſhall poſſeſſe the Cities of the South* (*the border of Iudah,* Ioſh. 15. 21. &c.)

Micah. 7. 7. to the end.

AFter complaint made of the iniquity of the times, the Prophet firſt exhorteth Gods people to faith, patience and expectation of the promiſes, (*verſ.* 7. 8. 9) and then layeth downe comforts and conſolations; which are of two ſorts, the deſtruction of their enemies (which though it be ſpoken but in generality, yet the circumſtances conſidered may well be thought to haue an eye to the Tyrants that now hold the Iewes in ſubiection) [*verſ.* 10.] and then fauours to his Church. Thoſe fauours are,

18 Posit. *Conqueſt.*

5. Posit. *Call.* 1. The building of them vp, that is, their heauenly calling. (1. *part of verſe* 11.)

Read Verſe 11. thus.

In the day that thy walls are to be built, that day ſhall the Decree goe farre: He meaneth the Decree, which is Verſe 14.

2. The

2. The publiſhing of the Goſpell throughout the world, vttered firſt generally, that the Decree of God to build vp the Church, and to gather a holy people to himſelfe, ſhall goe forth and be proclaimed farre abroad, (2. *part of verſ.* 11.) and afterwards in particular, reckoning vp Aſhur (Eaſt) Ægypt (South) to whoſe name the Originall doth elegantly allude in the word which we tranſlate, fortified Cities: and the Sea (Weſt) as *Hoſh.* 11. 10. 11. (*verſ.* 12.) 44. Poſit. *All nations embracing Chriſt.*

3. The deſolation that before that time ſhall befall them. (*verſ.* 13.) 4 Poſit. *Deſolation.*

4. The inhabiting of the land againe. (*verſ.* 14.) 23 Poſit. *Dwell in their Countrey.*

5. Great and wonderfull things that God will ſhew for their deliuerance, euen as hee did when they came out of Ægypt. (*verſ.* 15.) Like enough he meaneth the drying vp of Euphrates, fire and brimſtone that ſhall come downe from heauen to deuoure *Gog* and *Magog*, &c. See *Zach.* 9. 12. which ſhal aſtoniſh all Nations, and cauſe them to yeeld ſubiection to the Iewes. (*verſ.* 16. 17.) 44. Poſit. *All nations embracing Chriſt.*

Zephania. Chap. 3. *verſ.* 8. *to the end.*

THe Prophet here comforteth thoſe in whom there is ſome grace and feare of God in the middeſt of corrupt and moſt depraued times, by propounding;

1. The deſtruction of their enemies, the ſame that are ſpoken of, *Micah* 7. 10. (*verſ.* 8.) 18 Poſit. *Conqueſt.*

2. The generall conſent of all Nations in the profeſſion of Chriſt. (*verſ.* 9.) 44 Poſit. *All nations embracing Chriſt.*

3. The Iewes reſorting from the furtheſt parts of the world, to ſet vp the ſpirituall worſhip of God. (*verſ.* 10.) 7. Poſit. *Generall call.*

4. The famous Church that ſhall be among them, full of ſanctitie, and ridde of all wicked ones. (*verſ.* 11. 12. 13.) 33. Poſit. *Sanctity.*

5. The ioy and gladneſſe that ſhall poſſeſſe their ſoules (*verſ.* 14.) through Gods remouing of all cauſe of feare from them. (*verſ.* 15.) 40 Poſit. *Joy.* 45. Poſit. *Nations honouring them.*

6. The Incouragement they ſhall receiue from others. (*verſ.* 16.

31 Posit. *Glorious Church.*

7. Which is the cause of all this, the apparant arguments of Gods great loue and fauour. (*vers.*17.)

8. The qualitie of those that shall be receiued to be Citizens of this new Ierusalem: (*vers.*18) *Those* (saith hee) *that are heauy because of the solemn assembly* (the Church and congregation of the Saints where God is worshipped, and where they are but strangers) *I will gather, of thee are they* (thy naturall children, true members of the Church) heauy I say, because of the burden layd vpon it (the Church) and reproach.

18. Posit. *Conquest.*

9. The vtter rooting out of all their enemies. (1. *part of vers.*19.)

45 Posit. *Nations honouring them.*

10. The fame and dignity that the Church of the Iews shall be of among all nations. (2. *part of vers.* 19. *and vers.* 20.)

Zachary, Chap. 2. *vers.*9.10.11.12.13.

IT seemeth that the thirteenth verse cannot bee vnderstood of the Babylonians that neuer were made a spoyle vnto the Iewes, but the promises of the Gospell which are annexed to it, leade vs by the hand to the finding out of the enemy that should be meant. Wherefore the Prophet in these foure verses setteth forth;

18. Posit. *Conquest.*

1. The Iewes subduing of the proud tyrant, vnder whom they now sigh and groane by the power of Christ. (*vers.*9.)

5 Posit. *Call.*

2. Christs dwelling among them, that is to say, their conuersion. (*vers.*10.)

38 Posit. *Multiplication of beleeuers.*

3. The multitude of Nations that shall ioyn themselues to Christ. (*vers.*11.)

23 Posit. *Dwell in their Countrey.*

4. The Iewes inhabiting in their owne land. (*vers.*12.) And so this whole Propheſie is shut vp by a noble Epiphonema, setting forth the glory, holines, and maiesty of the worke. (*vers.*13.)

Zacharie

Zacharie. Chap. 8. verſ. 7. 8. and againe, verſ. 20. 21. 22. 23.

THE conference of theſe latter verſes with the former two teacheth the true ſence & vnderſtanding of them. The ſeuenth and eight containe a promiſe:

First, of the gathering of the Iewes to ſeeke Chriſt out of all the parts of the world where they bee ſcattered. (*verſ. 7.*) 5. Poſit. *Call.*

2. Of their dwelling and inhabiting in Ieruſalem, their owne Country. (1 *part of verſ.* 8.) 23 Poſit. *Dwell in their Countrey.*

3. Of Gods gracious and conſtant couenant with them. (2. *part of ver.* 8.) 35. Poſit. *Couenant.*

The foure latter verſes (20. 21. 22. 23.) ſpeake of the Gentiles of all tongues and languages, ioyning with the Iewes in the worſhip of the ſame God: which reſpecteth the time of the Iewes conuerſion, and of the full comming in of the Gentiles. 44. Poſit. *All Nations embracing Chriſt.*

Zachary, Chapter 9. Verſ. 10. to the end of the chapter.

TO the promiſe of Chriſts comming (*verſ. 9.*) hee addeth others.

1. The Gentiles receiuing of him: I will take away, ſaith he, the inſtruments of warre: in the Church ſhall be all peace, and the Gentiles, yea the fartheſt and moſt remote ſhall be receiued into the fellowſhip and participation of that peace. (*verſ. 10.*)

2. The Iewes partaking in the couenant of Chriſt, that is to ſay, their conuerſion. (1. *part of verſ.* 11.) 5. Poſit. *Call.*

3. The exceeding thraldome, out of the which he will ſet them free. (2. *part of verſ.* 11.) 4. Poſit. *Deſolation.*

4. The returne to their owne Country, the fort of Sion. (1. *part of verſ.* 12.) 23. Poſit. *Dwell in their Country.*

5. The excellent worke that God will perform for them as *Micah* 7.15. (2. *part of verſ.* 12.) which in the verſes following he ſetteth downe in particular to be the ouerthrow by their hands, (the hands of *Iudah* and *Ephraim*, to note that all the XII. Tribes ſhall be called) of that Greek Tyrant (the Turke Lord of Greece) [*verſ.* 13.] God himſelfe declaring by euident tokens, that he is their Captaine, Leader, (*verſ.* 14.) and Protector, (1. *part of verſ.* 15.) and giuing them a famous victory: (2. *part of verſe* 15.) for which they ſhall be ſet a fire with the zeale of Gods glory, (3. *part of verſ.* 15.) and render praiſe abundantly, (4. *part of verſe* 15.) ſetting vp in Gods inheritance (their own natiue ſoyle for there this victory ſhall bee atchieued) Trophyes and Monuments of Gods deliuery, (*verſ.* 16.) young men and maids filling themſelues with the ſpoyles of their enemies. (*verſe.* 17.)

8 Poſit. X. *Tribes.* 18 Poſit. *Conqueſt.*

By all layd together, it appeareth that theſe things are not to be referred to the ſtory of the *Maccabees*.

Verſe 12. *Alſo in that day* (when you ſhall ſo returne) *the double* (that is, the excellent and famous benefit) *which I now declare and promiſe, will I render.*

Verſe 16. *When ſtones of a Crowne ſhall be lifted vp as an Enſigne vpon his Land.*

Zachary, Chapter 10. *verſ.* 2. *to the end of the Chapter.*

THis Chapter which may well be iudged but an enlargemement of the former, ſetteth forth;

1. The Iewes ſcattering and diſperſion, for embracing Idolatry, that is, refuſing Chriſt. (*verſ.* 2.)

2 Poſit. *Reiection.* 18 Poſit. *Conqueſt.*

2. Gods puniſhing of theſe Goates, the oppreſſors of his people, and viſiting in mercy his poore flocke, arming them to be his hands, armor, and weapons to conquer their ſtrong and mighty enemies: (*verſ.* 3. 4. 5.) for ſo I referre

theſe

theſe verſes to the victorie they ſhall haue ouer their enemies, not which the enemies ſhall haue ouer them.

3. Iudah and Ephraim both (that is, all the Tribes) ſhall haue their part in Gods ſaluation. (*1 part of verſ. 6.*) 8 Poſit. X. Tribes.

4. They ſhall be placed in their country againe. (*2 part of verſ. 6.*) 23 Poſit. *Dwell in their Countrey.*

5. Their gladnes and ioy of heart in Chriſt. (*verſ. 7.*) 40 Poſit. *Ioy.*

6. The gathering of them out of all the places where they were ſcattered. (*1 part of verſ. 8.*) 5. Poſit. *Call.*

7. The multitudes of the beleeuing Iewes, or their aboundant multiplying. (*2 part of verſ. 8.*) 38 Poſit. *Multitude of beliewers.*

Both which propounded *verſ.* 8. are declared afterwards more at large.

Firſt, the bringing of them home. (*verſ. 9. & 1 part of 10.*) 23 Poſit. *Dwell in their Country.*

Then their multiplying, ſuch as the Country ſhall not be able to hold them. *The place* (as he ſaith) *ſhall not ſuffice them.* (*2 part of verſ. 10.*) Whence commeth 28 Poſit. *Country populous.*

8. Aſhurs and Ægypts ſubiection to Chriſt, that is, all the Tract of the Eaſt and of the South. (*verſ. 11.*) 44 Poſit. *All Nations embracing Chriſt.*

9. Perpetuall eſtabliſhment in the faith of Chriſt. (*verſ. 12.*) 26 Poſit. *Continue for euer.*

Zach. chap. 11. verſ. 14, 15, 16, 17.

The rejection of the Iewes for refuſing Chriſt. 2 Poſit. *Reiection.*

Zach. chap. 12. & 13. & 14.

GOd being to informe his people of wonderfull things which he will doe for them, beginneth with a glorious and magnificent proeme of his owne greatnes, (*v. 1.*) and then numbreth the particulars.

1. The famous victorie which the men of Iudah and Ieruſalem ſhall get of their enemies. He meaneth no doubt Gog and Magog. And this by diuers allegories 18 Poſit. *Conqueſt.*

and

and similitudes is notably inlarged. (*vers.*2.*to v.*9.7.) and the excellencie of strength and valour declared, which God will minister to them all equally for their defence, that none lift vp themselues aboue an other, but all alike ascribe the glory vnto God. (*vers.*7,8.)

5. Posit. *Call.* 2. The serious and vnfeyned repentance of the whole Nation, who shall powre forth riuers of teares, euery one seuerally and apart: God by his Spirit of grace effectually touching their hearts with a compunction of their former sinne, in crucifying the Lord of glory. (*vers.*9,10,11, 12,13,14.)

3. The riches of Gods mercy, washing away the foulenesse of their horrible sinne, by the infinite vertue of Christs sacrifice. (*Chap.*13.1.)

34 Posit *Puritie of doctrine.* 4. The puritie of Religion and of the Gospell among them, purged from idolatrie (1 *part of vers.*2.) and false doctrine. (2. *part of vers.*2.) For such false Teachers shall either be put to death, yea euen by their owne father and mother, being the first accusers according to the law. *Deut.*13. (so great shall be the zeale of this people turning vnto God) [*vers.*3.] or shall be forced to renounce their errors for shame (*vers.*4,5.) or punishment (*vers.* 6.)

Zach. chap. 13. *vers.* 7. *to the end of the Prophecie.*

THE Prophet either beginneth here a new Sermon, or taketh vp a-new the things which he spake before: worthy againe and againe to be beaten vpon for the singular and vnspeakable comfort of his Nation. He maketh himselfe a passage to the things he meaneth to speake, by preuenting an obiection, the scandall of the death of Christ, whom all forsooke when he was betrayed. (1 *part of vers.* 7.) Yet (saith he) *I will hold my hand ouer my litle ones, keepe and preserue my litle flocke vnto euerlasting life.* (2 *part of vers.* 7.)

This obiection taken away, and the doubt cleared, now he

he reckoneth the good things that God will gratiously deale vnto the Iewes.

1. A holy remnant shall be left. (*vers.* 8.) 3 Posit. *Remnant.*

2. They shall be tryed and tryed againe, meaning their long time of desolation. (*1 part of vers.* 9.) 4 Posit. *Desolation.*

3. Of them will God gather a Church vnto himselfe. (*2 part of vers.* 9.) 5 Posit. *Call.*

4. Vpon their profession of Christ shall come the sorest time of affliction that euer was; (*Chap.* 14. *vers.* 1.) when Gog and Magog with all his troupes and armies shall compasse the beloued Citie. *Rev.* 20. 8, 9. (*1 part of vers.* 2.) 16 Posit. *Sore distresse.* 17 Posit. *Place of conflict.*

5. The glorious conquest which for all that the Iewes shall haue. (*last part of vers.* 2.) For God himselfe from heauen will miraculously fight for them, (*vers.* 3, 4, *& first part of* 5.) with all the holy Angels, the ministers of his iudgements. (*last part of vers.* 5.) 41 Posit. *Conquest.* 19 Posit. *Gods fighting.*

6. The glorious Church they shall erect. There shall be no darknes but perpetuall light, as *Esay* 60. 20. *Rev.* 21. 23. 25. It shall not be (saith he) sometimes cleare, sometimes mistie, (variable and vncertaine weather, now faire, now foule) but one day, not of day and night: for in the euening when night is wont to come, it shall be light. As if he would say, it shall be alwayes day and no night. (*vers.* 6, 7.) 31 Posit. *Glorious church*

7. Aboundance of spirituall graces, noted by *liuing waters* flowing out of Ierusalem to all the parts of the land. And that continually, neuer drie winter nor sommer. (*vers.* 8.) as *Ezech.* 47. *Rev.* 22. 36 Posit. *spirituall graces.*

8. From them the Gospell shall go out to all Nations of the world: who with one consent shall submit themselues 44 Posit. *All Nations embracing Christ.*

Read verse 5. the first part thus.

Then ye shall flie by the valley of my mountaines, (*when he* (meaning God) *shall draw neere the valley of the mountaines*) *to the place he hath selected.* By *valley of the mountaines,* he meaneth the valley which God comming shall make of Mount Oliues parting asunder. And by *the place he hath selected,* Gods House and Temple.

ſelues to Chriſt. (*verſ.* 9.)

24 Poſit. *Inhabit all the Land.*

9. All the land ſhall be inhabited from one end vnto an other.

27 Poſit. *Fruitfulnes of the land.*

10. And ſhall be more fruitfull then before. For euen the rough & rugged mountaines ſhall be as the pleaſant champions. Both theſe you haue *verſ.* 10.

33 Poſit. *Sanctitie.*

11. The ſanctitie of the Church. (*1 part of verſ.* 11.) *For* (ſaith he) *there ſhall be no more curſe*, no execrable or accurſed thing there. So the word is to be rendred. As *Rev.* 22. 3.

41 Poſit. *Safety of the Church.*

12. The ſafetie and ſecuritie. (*2 part of verſ.* 11.)

The præcedent promiſes that were ſo great and glorious, the Prophet now doth further inlarge and illuſtrate.

18 Poſit. *Conqueſt.*

Firſt the conqueſt of their enemies (which was the fifth point.)

1. By Gods ſtrange iudgements vpon them. (*verſ.* 12.)

2. By the meanes. Both, they ſhall thruſt their ſword ech into his neighbours ſide, (*verſ.* 13.) and Iudah ſhall fight brauely. (*1 part of verſ.* 14.)

3. Their wealth and ſubſtance ſhall become a prey. (*2 part of verſ.* 14.)

4. Their horſes of ſeruice and all the beaſts they bring with them, ſhall be as ſtrangely plagued as the men themſelues. (*verſ.* 15.)

44 Poſit. *All nations embracing Chriſt.*

Secondly, is enlarged the profeſſion of Chriſt among all nations of the world (which was the eight point) [*verſ.* 16, 17, 18, 19.]

33 Poſit. *Sanctitie.*

And laſtly, the ſanctitie of the Church (which was the 11th point.) [*verſ.* 20, 21.]

Malachie, chap. 3. *verſ.* 17. *to the* 22.

5 Poſit. *Call.*
18 Poſit. *Conqueſt.*

MAy ſeeme to haue reference to the thorough conuerſion of the Iewiſh Nation and deſtruction of their enemies.

Matth.

Matth. Chap. 23. verſ. 38, 39. (And the ſame Luke Chap. 13. verſ. 35.)

An euident prophecie,

1. OF the Iewes long deſolation. (*verſ.* 38.) 4 Poſit. *Deſolation.*
2. OF their converſion at the laſt. For he teacheth that theſe miſeries ſhall endure, till ſeriouſly and from their heart, they embrace him the true Meſſias. (*verſ.* 39.) 5 Poſit. *Call.*

See *Ezech.* 21. 31, 32.

Matth. 24. *verſ.* 23, 24, 25, 26, 27, 28, 29, 30, 31. (and the ſame *Mark.* 13. *verſ.* 21, 22, 23, 24, 25, 26, 27. and againe *Luk.* 21. *verſ.* 24, 25, 26, 27.)

OF the ſignes mentioned in this Scripture, that are to fore-runne Chriſts comming vnto Iudgement, I haue written elſe where at large.

There be foure of them.

1. The Churches grieuous perſecution vnder the Romiſh Synagogue. Our Sauiour here (to make men the better to take heede) painting her out euen in her colours. (*Matth.* 24. *verſ.* 23, 24, 25, 26, 27, 28. *and the beginning of verſ.* 29.)

2. The ruine of the Turkiſh Empire. (*verſ.* 29.)

3. The calling of the Iewes. (*verſ.* 30.) 5. Poſit. *Call.*

Wherein obſerue, 22 Poſit. *Time of conqueſt.*

The time, as ſoone as the Turke is ouerthrowne.

The glory of their Church, like the glory of Chriſt comming vnto iudgement. 31 Poſit. *Glorious church*

The generalitie of their call, extending to all the Tribes. 8 Poſit. *X. Tribes.*

and laſtly,

Their ſerious and true repentance. 5 Poſit. *Call.*

4. The publiſhing of the Goſpell thoroughout the world. (*verſ.* 31.) 44 Poſit. *All nations embracing Chriſt.*

I onely name the heads: you ſhall finde theſe things more

more fully opened in *The Summe of Sacred Diuinitie, fol.* 529.

Rom. 9. 27. *to the end of the* 11th *Chapter.*

THree things the Apoſtle here debateth.

2 Poſit. *Reiection.* First is the rejecting of the Iewes to be no more Gods people, for ſeeking righteouſneſſe by their owne workes, and not by faith in Chriſt. (*which laſteth from Chap.* 9. 27. *to the* 11. *Chapter.*)

3 Poſit. *Remnant.* The ſecond, that God yet hath left a remnant, a holy ſeede, (*chap.* 11. 1,2,3,4,5,6.) notwithſtanding that Iſrael in generall be hardened. (*verſ.* 7,8,9,10.)

5 Poſit. *Call.* The third, that God will haue mercy vpon them, and receiue them at the laſt. Whereunto our Apoſtle commeth by degrees.

1. He ſheweth Gods purpoſe in caſting them off. Not for their vtter ruine, (*1 part of verſ.* 11.) but for a threefold end. One that a way may be made for the Gentiles to be ſaued. (*2 part of verſ.* 11.) An other, that thorough the grace offred to the Gentiles, themſelues might be prouoked to a holy emulation, as *Eſay* 2. 2, 3, 4. (*laſt part of verſ.* 11.) A third, that their taking to at the laſt, may much more cauſe the Goſpell to be publiſhed among all Nations. (*verſ.* 12.) which two latter ends, the ſecond and the third, are amplified in their order. (*The ſecond, verſ.* 13,14. *The third, verſ.* 15.)

2. He proueth it by a notable Argument. In that the roote being holy, the branches muſt needs be ſo. (*verſ.* 16.)

3. He exhorteth the Gentiles not to inſult vpon them, (*verſ.* 17,18,19,20,21,22.)

4. He declareth that God is able to graffe them in, (*verſ.* 23.) by a greater example of Gods power vpon vs Gentiles. (*verſ.* 24.)

5. He layeth downe the doctrine it ſelfe of Gods pleaſure and will to graffe them in indeed. (*verſ.* 25.)

6. He

6. He fortifieth the ſame by Scripture, (*verſ.* 26,27.) by Gods vnrepentant counſels, (*verſ.*28, 29.) and by the like example of the Gentiles. (*verſ.*30,31.)

7. And laſtly, he ſhutteth vp all with the admiration of Gods wiſedome and vnſearchable iudgements in this behalfe. (*verſ.* 32,33, 34,35,36.)

2 *Cor.* 3.16.

IS expreſſe, that as now they are hardned, ſo one day their heart ſhall turne vnto the Lord. 2 Poſit. *Reiection.* 5. Poſit. *Call.*

2 *Theſſ.* 2. 8.

THe deſtroying of that wicked one by the brightnes of Chriſts comming, is meant of the glory and excellencie of Chriſt appearing in the Iewes conuerſion, as *Math.*24.30. *Rev.*1.7. For though Rome ſhall before that be ouerthrowne, yet till then, Poperie ſhall not wholy fall, nor Antichriſt be vtterly done away. Of the end of the world it cannot be vnderſtood, ſeeing it is euident the Turke ſhall hold out ſome-while after the beaſt and falſe Prophet, both triple crowne and Papall dignitie done away. *Rev.* 20.8,9,10. 31 Poſit. *Glorious church*

THE REVELATION.

IN the Booke of the Revelation, I will but point at ſome principall things.

REVEL. 1. 7.

Behold he commeth with the clouds, and euery eye ſhall ſee him. Yea euen they which pierced him thorough. And all the Tribes of the earth ſhall waile before him. Euen ſo. Amen.

IOHN hauing rendred praiſe to God for his mercy to the Gentiles, doth now celebrate his goodneſſe that ſhall be moſt conſpicuous in the calling of the Iewes.

5. Poſit. *Call.*

1. Expreſſing the great glory that ſhall appeare in their conuerſion by Chriſts glorious comming in the clouds to iudgement: whereof this (of all things in the world) is the moſt expreſſe and liuely image.

2. The wayling here ſpoken of, are the teares of true repentance; as is manifeſt by the Prophet *Zacharie*, from whom this place is borrowed. *Zach.* 12. 10.

3. The name of Tribes ſheweth of what people it is meant: which in the Prophet is more manifeſt.

8 Poſit. X. *Tribes.*

4. In ſaying all the Tribes, the 10 Tribes are included.

Rev. 16. 12. *to the end of the Chapter.*

THE very courſe of time being after the Sea of the beaſt (Rome) ouerthrowne, leadeth vs by the hand to the expoſition of the ſixt Viale. To vnderſtand it of the Iewes, who are here called Kings of the Eaſt, which ſtile of Kings is giuen them, *Pſal.* 68. 29. *Eſay* 24. 21.

1. Is

1. Is the repayre to their owne homes vpon the beginning of Grace wrought in their hearts. 12 Posit. *Repayr towards their Country.*

2. God for them will lay drie the waters of Euphrates, as once he did the red Sea, *Esay* 11.15. (*vers.* 12.) 13 Posit. *Euphrates dry.*

3. Heereupon the Dragon (the Turke, Christs open professed enemy, to leaue what may bee sayd from hence of the beast and the false Prophet, a more subtle and close aduersary) shall come with his Begs and Bashawes to destroy this people. (*vers.* 13.14.15.) This is the sore time of affliction mentioned, *Dan.* 12.1. 16 Posit. *Sore distresse.* 15 Posit. *Conflict with Gog.*

4. The conflict shall be at *Harmageddon*, the mount of delightfulnesse that is in the holy land, as *Dan.* 11. and euen as may be thought at Ierusalem it selfe. (*vers.* 16.) 17 Posit. *Place of conflict.*

5. The issue appeareth in the VII. Viall, the vtter ruine of the whole kingdome of darkenesse, whereof the Turkish or Mahometicall tyranny is a principall. (*vers.* 17.18. 19.20.21.) 18 Posit. *Conquest.*

Chap. 19. 5. *to the end of the booke.*

FRom hence to the end of the Reuelation are four steps or degrees: the same (though not altogether in the same order) that we noted, *Ezech.* 37. Which maruellously cleereth the vnderstanding of this Propheſie. First, after Romes funerall; for which the Iewes as well as Gentiles breake forth into thankesgiuing: (as *Amen*, *Hallelu-iah*, *vers.* 4. one Hebrew by birth, but made a Greeke Denisen, the other a meere Hebrew word importeth) they now setling themselues after the great obstacle of their repentance (the idolatry of the Romish Church) remoued, to lend their eares to Christ; commeth the first call of that Nation, for the intimating whereof onely the Hebrew word (*Hallelniah*) in this place is vsed. (*vers.* 5. 6.) It is expressed: 5. Posit. *Call.*

1. By the preparing of her selfe for the solemnization of the marriage. (*vers.* 7.)

2. By the marriage garment which they put on, the cleane

cleane and fine linnen of the righteousnesse of Christ imputed to the Saints, and by faith made theirs. (*vers.* 8. 9. 10.)

The second steppe (after some other things enterlaced, wherewith I shall not need to meddle) is the battell with *Gog* and *Magog*, vnder the conduct of the Turke, (Sathan or the Deuill, whose Minister he is) the chiefe principall cause being put for the instrumentall. This enemy rising some 1000 yeares after *Constantine*, that is about *Anno* 1300. (*vers.* 7.) and prospering exceedingly, (1. *part of vers.* 8.) warring all the while with the Saints (2. *part of vers.* 8.) shall at the last when their appointed period draweth to an end, bend all his force against the conuerted Iewes.

20 Posit. *Place of Gogs Fall.*

1. Is noted the place of this conflict: *They compassed the beloued City*, (3. *part. of vers.* 8.) for the brunt of the battell shall be before Ierusalem, in the valley of *Iehoshaphat*, as *Ioel* 3.2.

19 Posit. *Gods fighting.*

2. The defeat of the whole Army by strange and extraordinary iudgements of God from heauen, as *Esay* 27.1. (*vers.* 9.)

18. Posit. *Conquest.*

3. The finall ruine of this tyrant, his state and person, and whole succession of the Turkish Empire. (*vers.* 10.)

7 Posit. *Generall call.*

The third step is the full conuersion of this people, betaking themselues to Christ, or rather Christ taking them vnto him, their taking to, as it is said, *Rom.* 11. 15. which the Apostle in that place calleth *life from the dead*, from the death of sinne and infidelity. And therefore is heere gloriously described vnder the form of the generall resurrection: Whereunto the Scripture in this argument doth ordinarily allude, *Ezech.* 37. *Esay* 26.19. *Dan.* 12.2. *Hosh.* 13. 14. *Rom.* 11.15. (*vers.* 11.12, 13. 14. Though this be not the common condition of all, some will remaine obstinate, whose end shall bee most miserable: As *Dan.* 12. 2. (*vers.* 15.)

9 Posit. *Wrath against refractaries.*

31. Posit. *Glorious Church.*

The fourth and last steppe is the glory of the Christian Iewish Church, dwelling in their owne homes, when their enemies

enemies are once ſubdued vnder them, in the 21. and 22. chapters. The laſt 8. chapters of *Ezechiel* are of the ſame argument: but (as the diſpenſation of thoſe times made it needfull) vnder the ſhadowes of heauenly things heere, more magnificently by heauenly things themſelues. It was ſhewed vnto *Iohn* in two viſions: firſt, in a kinde of generalitie, then more diſtinctly.

The former containeth.

1. A new face of things in their happy and glorious renouation, by the power of the Goſpell. which ſhall bring them quite out of loue with their former legall worſhip: (*chap.* 21. 1.) as *Eſay* 65. 17. for this *paſſing away of the firſt heauen and the firſt earth, and that the Sea was no more*, is that *ſhaking of heauen and earth, of the ſea, and of the dry land*: whereof *Haggai* propheſieth, *Hag* 2.7. 34. Poſit. *Puritie.*

2 The ſanctitie of this Citie; for firſt it is altogether New, if you compare it with the ſtaynes and blemiſhes that the Churches of vs Gentiles are tainted with, though wee alſo make a part of the heauenly Ieruſalem, *Gal.* 4.26. *Heb.* 12. 22. Secondly, it is of a diuine off-ſpring, comming downe from God out of heauen. Thirdly, ſhee is clothed with the righteouſneſſe of the Saints, *as a bride trimmed for her husband.* (*verſe.* 2.) 34 Poſit. *Purity.*

3. Gods tabernacle, his preſence and dwelling there, (1. *part of verſ.* 3.) as *Ezechiel* calleth the name of the City *Iehouah Shammah, Iehouah* there. *Ezech* 48. 30. 35. Poſit. *Couenant.*

4. His couenant, being their God, and taking them for his people. (2. *part of verſ.* 3.) 35 Poſit. *Couenant.*

5. Heauineſſe and ſorrow ſhall bee taken from them, (*verſ.* 4.) as *Eſay* 25.8. 39 Poſit. *Proſperity.*

All which things are ſolemnely confirmed by the authority of him that cannot lye. (*verſ.* 5. 6. 7.) Yet euen here alſo, notwithſtanding all the illuſtrious arguments of Gods glory ſhining ſo cleerely, ſome will remaine fearefull to profeſſe Chriſt, vnbeleeuers, &c. as before, *chap.* 20. 15. (*verſ.* 8.) 9 Poſit. *Wrath againſt refractaries.*

Thus farre of that viſion which was in a kinde of generalitie.

ralitie. The other more distinct, (to the beholding whereof, *Iohn* was carried in the Spirit vnto a great high mountaine) [*vers.* 10.] declareth,

31. Posit. *Glorious Church.* 1. Her glory, so great, that she shall be the enlightener of the world, as *Esay* 60. 1. 2. (*vers.* 11.)

32. Posit. *Churches beauty* 2. The elegancie of the City, most royally set forth, (*from vers.* 12. *to vers.* 22.)

34. Posit. *Puritie:* 3. The sincerity of Gods worship. No Legall rites, which God prescribed for a time, much lesse humane ordinances, or the inuentions of mans braine. *I saw*, saith *Iohn*, *no Temple there, for the Lord God Almighty and the Lambe are the temple of it.* (*vers.* 22.)

36 Posit. *Spirituall graces.* 4. A wonderfull light of knowledge: as if they were rather taught immediately of God, then by booke-learning, or the ministry of man. They need neyther Sunne nor Moone, Candle nor any light; for the Lambe himselfe is their light. (*vers.* 23.

44. Posit. *Nations embracing Christ.* 5. As she giueth, (ver. 11.) so the Nations shall receiue light from her (1. *part of vers.* 24.)

45 Posit. *Nations honouring them.* 6. The honour they shall doe vnto her, bringing all their glory to adorne this City; for which purpose the gates shall be open day and night: for there is no cause to feare any thing. (2. *part of vers.* 24. 25. 26.)

33 Posit. *Sanctitie.* 7. The purity of Church-discipline, that no impure or vncleane thing shall enter thither. (*vers.* 27.)

8. Plenty of spirituall graces, through the pure streams of liuing water, flowing out of the throne of God, (*chap.* 22 *vers.* 1.) & by the tree of life (Christ Iesus) most fruitfull

36. Posit. *Spiritual graces* in it selfe, most medicinable vnto others: the very leaues whereof are able to heale all the diseases and vlcers of the soule. (*vers.* 2.) Compare *Zach.* 14. 8. and *Ezek. chap.* 47. But where *Zacharie* speaketh of waters flowing out of Ierusalem, *Ezekiel* out of the Temple, *Iohn* expoundeth both to be meant of the throne of God and the Lamb, that is, from the grace and fauour of God in Christ.

37. Posit. *Cheerefull obedience.* 9. Sanctitie of life. There shall be no cause of the heauie censure of Gods Curse against any. (1 *part of vers.* 3.)

10. Con-

10. Constancie in Gods seruice. (2. *part of vers.* 3.) 37 Posit. *Cheerefull obedience.*

11. A sweet and ioyfull communion with God: *They shall see his face.* (1. *part of vers.* 4.) 40 Posit. *Joy.*

12. Such a starre of excellency shining in them, as maketh Gods glory most euident and conspicuous. *His name shall be written in their forehead.* (2. *part of vers.* 4.) 32 Posit. *Churches beauty*

13. A wonderfull light of knowledge, as before *Reu.* 21 23. (1 *part of vers.* 5.) 36. Posit. *Spiritual graces*

14. And lastly, Perpetuity of their happinesse, and of Gods glorious presence raigning for euer in and among them. (2. *part of vers.* 5.) wherewith *Ezechiel* also doth conclude. 43 Posit. *Perpetuitie of the Church.*

M AN

M AN

AN EXPOSITION

Vpon the 24. 25. 26. and 27. Chapters of the Prophet ESAY: Together with some few Obseruations thereupon.

1. *Behold* IEHOVAH *emptieth the land, and layeth it waste; and* [a] *turneth it vpside-downe, and scattereth abroad the inhabitants thereof.*

[a] *Hebr.* Peruerteth the face thereof.

2. *And it shall be as with the people, so with the Priest, as with the seruant, so with his master, as with the maid, so with her mistresse: as with the buyer, so with the seller, as with the lender, so with the borrower, as with the taker of vsury, so with the giuer of vsury to him.*

3. *The land shall be cleane* [b] *emptied, and vtterly spoyled: for* IEHOVAH *hath spoken this word.*

[b] In emptying shall bee emptyed, and in spoyling shall be spoyled.

4. *The land shall mourne and fade away, the inhabited world shall languish and fade away, the* [c] *haughty people of the land shall languish.*

[c] The height of the people.

EXPOSITION.

THese foure Chapters containe one whole and entire Propheſie. It hath two deuided members: One of the reiection of the Iewes, the other of their receiuing in the last daies into the flocke of Christ.

The reiection, in the first 20. verses of the 24th. chapter, setteth

4 Posit. *Desolation.* setteth forth the most wofull desolation that any storie can giue example of.

Which though it be of things to come many hundred of yeares after, the Prophet as one that saw them in the Spirit, as if they were then done, vttereth not onely in the future, but sometimes in the present, sometimes in the time past by an Idiom proper to the Prophets, to note how certaine they are to take effect.

This threatned desolation is garnished and set forth fiue manner of waies.

First, needs must it be a matter of some rare and maruellous consequence, that, *Behold*, the O-yes of the Holy Ghost is set before.

Secondly, the Author and efficient is God.

Thirdly, you haue a distribution. The land, saith he, (meaning the land of Israel and Iuda) shall bee emptied both of inhabitants, and of all other things: Euery thing shall be turned vp-side downe; the inhabitants scattered and dispersed.

Heere are both the parts comprehended verse 1. which are afterwards distinguished in the rest that followeth to 14 verse.

2. Touching the persons or inhabitants. 1. There shall be a generall destruction of all states and degrees: no difference, high and low, rich and poore shall be dealt with all alike.

3. 2. They shall be all spoyled of their choyce & precious treasures, which is verified from the mouth of him that cannot lye, and is able to performe his threatnings.

4. 3. They shall mourne, they shall pine away and be enfeebled: perish through their owne weakenesse, euen the high and loftie ones shall pine away.

Obseruations.

This noble prophecie affordeth many sweet & heauenly lessons.

1. *Iehovah*] First, God is the Author of all iudgements. *Is there any euill in the Citie, which Iehovah doth not.* *Amos* 3. 6. *I create the destroyer to destroy.* *Esay* 54. 16. This, which seemeth a lesson so easie and familiar, it is most necessarie to take out, that we may learne to humble our selues vnder his hand. for all his workes are holy and iust: and who can resist his counsels?

Emptieth the land] 2. Flourishing States and Common-wealths (how much more particular persons?) he is able to throw downe and lay all their honour and glory in the dust. As what state or kingdome was at this time greater then the Iewes. *Amos* 6. 2. *Passe vnto Calne* (a famous Citie in the land of Shinear. *Gen.* 10. 10.) *and see, and from thence goe to great Hammath, and get you downe to Gath of the Philistims. Are they better then these kingdoms?* (of Israel and Iudah) *or is their border larger then your borders?*

The land] 3. He spareth not his owne people, when they transgresse against him; yea the neerer he commeth to them in his fauours and blessings, the higher he lifteth his hand to beate and to correct them, when they doe amisse? For great offenses God cannot in iustice but requite with great punishments.

Emptieth &c. turneth &c.] 4. His threatnings are most certaine, and as good as now done, though they be denounced thousands of yeares before.

2. *And it shall be as with &c.*] 5. Dignitie & wealth cannot hinder him. *Doth he esteeme nobilitie, or riches, or any thing that fortifieth strength? Iob* 36. 19. Pouertie, nor base estate findeth any fauour with him.

3. *The land shall be spoyled*] 6. Riches is a vaine thing to helpe in the time of neede, which are subiect to be spoiled and taken from vs: why then should we spend our time and bestow our strength vpon things that are vnprofitable? Let vs rather labour for the things that cannot perish: That treasure which none can robbe vs of.

For Iehovah hath ſpoken] 7 How deeply ſoeuer we be planted, though it be as Tyrus which had her biding in the Seas; and if with the Babylonian, we haue heaped togither riches like thicke clay, *Abacuc.* 2. 6. let vs yet feare when the mouth of God doth ſpeake. For his words are not in vaine. *Doth he ſay and ſhall he not do it? Numb.* 23. 23.

4. *The haughtie &c.*] 8 The higheſt muſt learne to ſtoope when he threatneth. For he bringeth leanneſſe vpon the fat ones, maketh the plump to pine away, and ſendeth heauineſſe into their ſoules.

5. For the land is defiled vnder the inhabitants thereof becauſe they haue tranſgreſſed the lawes, changed the ordinance, diſannulled the euerlaſting couenant.

6. Therefore ſhall the curſe deuoure the land, and they that dwell therein ſhall be deſolate: Therefore the inhabitants of the land are burned vp, and few men are left.

Exposition.

5. COme we now to the cauſes, the ſecond and vnder-cauſes of ſo heauy iudgements; which the Prophet here avoucheth to be the ſinnes of the people. But what ſinnes? Firſt in generall, ſuch and ſo great, that the land is defiled vnder theſe wicked perſons.

Secondly, theſe ſinnes are ſet forth in three particulars.

The firſt, they haue tranſgreſſed the lawes, naturall and morall, of duties to God and to their brethren.

The ſecond is, they haue changed the rites and ceremonies inſtituted of God, from the right vſe for the which they were ordained, whileſt they ſee not Chriſt in them, the ſubſtance of thoſe ſhadowes. *Heb.* 9. 11. *Coloſſ.* 2. 17. For they all do looke to him, as the Cherubins did looke with their faces to the mercy-ſeat. *Exod.* 25. 20.

The third is, the diſanulling of the Couenant founded

in

in Messia, Christ: when comming vnto his owne, his owne receiued him not.

This third, is amplified by the effects; the curse that it bringeth with it. But aboue all, marke the curse here spoken of, that which the Iewes so called and cryed for, *His blood be vpon vs, and vpon our children. Math.* 27.25. And therefore (saith the Prophet) it shall most iustly come vpon them: and as a fire shall deuoure and consume them. 6.

Obseruations.

5. *For the land*] 9 Sinne is the proper and immediate cause of all affliction. For *affliction* (as *Eliphaz* telleth *Iob. Iob* 5. 6, 7.) *commeth not out of the dust, neither doth vexation spring out of the ground. But man is borne to trouble, as the sparkes of burning coales flue vpwards.* That is to say: we are not to ascribe trouble and calamitie to chance or other blinde causes, but to the sinne that sticketh in vs.

Why then are we so cruell and vnmercifull to our selues, to pull by such meanes wrath and iudgement vpon our owne heads?

Defiled] 10 Marueilous is the pollution of sinne; that not onely staineth and infecteth the whole man, soule and bodie, but defileth the ground we tread vpon, and maketh the land to groane vnder the burthen of vs.

They haue transgressed] 11 The law of God is the rule and square of all our actions.

His commandements are as bounds and banks, which we may not transgresse or goe beyond, though it be with neuer so good intention.

The lawes] 12 There is a double and threefold cord to tie vs to the obedience thereof. One, because they were not onely written in our hearts by nature, but renewed by the voice of God from heauen, when mans corruption had obscured the brightnes of the same. Another for that

that they conteine a perfect comprehenſion of all duties whatſoeuer, which we owe to God or one vnto another. Aptly therefore and properly doth the Prophet call them lawes in the plurall.

Changed the ordinances] When we apply the holy things, eſpecially the rites and ceremonies that he hath inſtituted, to an other end then for the which they were ordained, we change the nature of them, and of Gods ordinances do make them ours. Strange things which God eſteemeth not. *Hoſh.*8.12. *The excellent things of my law, which I præſcribe vnto them, are reckoned as a ſtrange thing.*

Couenant] 13 Wonderfull is the mercy and goodneſſe of God, that hath vouchſafed to enter into a couenant with his ſeruants, and vnder certaine conditions, as it were, to contract with them for life eternall.

The condition is, *Beleeue and thou ſhalt be ſaued. Act.*16.31.

Euerlaſting couenant] 14 This couenant, the couenant of peace and reconciliation through Chriſt, is an euerlaſting couenant, a ſure couenant, a couenant of ſalt, more firmly fixed in his Sonne, then the Sunne & Moone are fixed in the heauens.

Diſanulled] 15 But where men put not forth the hand of faith to reach it to themſelues, this couenant can do no good: no more then the Kings pardon helpeth, in caſe a man refuſe to plead and take aduantage of it.

Men therefore by their owne infidelitie reiect the counſell and purpoſe of God to ſaue them. They ſhorten his hand and ſhrinke vp his arme from doing good. *Marc.* 7.5,6. *He could do no miracle there, becauſe of their vnbeleefe.* Oh what a thing it is, that the fault ſhould reſt in vs, why Gods couenant can take no place!

6. *Therefore ſhall the curſe deuoure &c.*] 16 As the Couenant embraced bringeth life: ſo the curſe of God is inſeparably annexed to the tranſgreſſing of it.

Curſe] 17 Let men take heede how they vſe execration,

cration, curſing and banning of their ſoules. God maketh other mens curſes to ſpeede, where there is iuſt cauſe. *Iudg.* 957. *The curſe of Iotham came vpon the Shechemites.* How much more ſhall our owne curſes and imprecations light vpon our ſelues.

For God is iuſt and will not be mocked.

7. *The new wine ſhall mourne, the vine ſhall languiſh: all the merry-hearted ſhall ſigh.*

8. *The mirth of Tabrets ſhall ceaſe, the noyſe of them that reioyce ſhall leaue: the ioy of the harpe ſhall ceaſe.*

9. *They ſhall not drinke wine with a ſong: ſtrong drinke ſhall be bitter to them that drinke it.*

10. *The Citie* [a] *made emptie, ſhall be broken downe: euery houſe ſhall be ſhut vp;* [b] *that none may come in.*

11. *There ſhall be a crying concerning wine in the ſtreetes: all mirth ſhall be darkned; the ioy of the land ſhall flit away.*

12. *What ſo is reſerued in the Citie, ſhall be ſmitten with deſolation: and with a noiſe ſhall the gate be ſmitten.*

13. *For thus ſhall it be in the midſt of the land, among the people; as the ſhaking of an Olive tree, as gleaning of Grapes, when the vintage is done.*

[a] Of emptineſſe.
[b] From comming in.

Exposition.

SO much of the perſons or inhabitants: the things which they muſt looſe, are,

1. The commodities of the land, *wine &c.* 7.

2. The ioyes and pleaſures of the land ſhall be all taken from them. Priuate griefes and groanings ſhall be euen to thoſe that are of a merry diſpoſition.

Publike ioy and merriments, the Timbrell and the Harpe, all ſolaces of their life ſhall ceaſe. 8.

And that in their feaſts and banquetings: Such a floud of euils ſhall ouerwhelme them. Enough to make euen their ſtrong drinke to be bitter and out of taſte. 9.

10. 3. Companie there ſhall be none: no going in nor out in their ſtreets.

11. 4. Howling and lamentation ſhall euery where be heard, becauſe of the comforts they haue loſt. As the ayre in the euening waxeth darke, ſo ſhall their mirth be turned into heauineſſe.

12. 5. Nothing ſhall be left free. Hauocke ſhall be made of the things they kept in ſtore. The gates and ſtrong holds ſhall not be able to hold out the enimie.

13. 3 Poſit. *Remnant.* 6. As when the Olive tree is beaten, but a few berries are left remayning, and ſcarce a cluſter of grapes to bee found (one happily here and there) vpon the beginning of the vintage: ſo ſhall there but a few men, a ſmall handfull be reſerued from the furie and violence of their foes. Wherein notwithſtanding ſome comfort is interlaced; that in the middeſt of this fearefull deſtruction, a remnant, a holy ſeede ſhall bee left according to the election of grace, of whom God will be pleaſed to gather in time a new Church vnto himſelfe. As before (*Chap.* 17. 5, 6. and *Eſay* 65. 8. See *Eſay* 6. 13.

Obſeruations.

7, 8, 9, 10, 11, 12. *The new wine &c.*] 18 The good things of this life, not onely for neceſſitie but for honeſt comfort and recreation, men may lawfully & with a good conſcience vſe, being ſanctified vnto vs by the word of God and prayer. 1 *Tim.* 4. 4, 5.

19 But it is his bleſſing that giueth chearefulneſſe. When Gods hand is vpon vs, it behoueth vs to be humble, to leaue iolitie and merriments, if he call to heauines and mourning. The Prophet *Eſay* 22. 12, 13. findeth fault with this, that when the Lord called to weeping, mourning, baldnes and girding with ſackcloth, behold there was mirth and gladnes, killing of oxen, ſlaying of ſheepe, eating of fleſh, drinking of wine &c.

13. *For thus ſhall it be &c.*] 20 God tempereth his iudgements

iudgements with mercy, and in his wrath remembreth kindnes. He neuer ſo puniſheth but he leaueth ſome matter for his mercie to worke vpon. As he ſaued *Noah* and the 8 perſons in the Arke to repleniſh the world anew.

14. *Theſe ſhall lift up their voice, and ſing: for the excellencie of Iehovah, they ſhall ſhoute for ioy from the Sea, ſaying,*

15. *Therefore in the valleys, glorifie yee Iehovah: in the Iles of the Sea, the name of Iehovah the God of Iſrael.*

16. *From the skirt of the land we haue heard Pſalmes, comelineſſe to the iuſt one, But I ſay leanneſſes to me, leanneſſe to me, woe is me: The trecherous haue dealt trecherouſly, and* [a] *with moſt trecherous trecherie haue they delt trecherouſly.*

[a] With treacherie of treacherous men.

EXPOSITION.

HAuing thus declared the particulars of this heauy and great calamitie, he proceedeth to the fourth generall amplification: which is a diſſimilitude betweene this and their former eſtate, accompanied with the cauſes of them both, and all iuſtified by the voice and ſuffrage of the people themſelues, thoſe that ſhall ſo be reſerued, glorifying and praiſing God. Wherefore the praiſes that here they giue, are worthy to be conſidered in fiue circumſtances.

Firſt is the motiue to this dutie, the excellencie of Gods worke. 14.

The ſecond circumſtance is the manner of giuing praiſe. By ſhouting, ſinging, &c.

The third circumſtance is the places from whence theſe praiſes ſhall ſound forth: all parts of the world, *the Sea, the valleys, the furtheſt Iles.* 15.

The fourth circumſtance, is their ſtirring vp and prouoking one an other to praiſe God. *Glorifie yee.*

The fift circumſtance, is the perſon, whom thus they

praise, *Iehovah the God of Israel.*

16 These are the circumstances. The argument or matter of their song, acknowledgeth (as we said before) the iust hand of God vpon them, by comparing their former estate with the present. Before, from euery place, in all the quarters of the land, sounded nothing but Psalmes, matter of praise and of thanksgiuing. For the people walking in holinesse and righteousnes, laying hold vpon the righteousnesse which is by faith in Christ, receiued onely fauor at the hands of God. But now in place of it is come mourning and complaint, pining away for the calamitie and hard estate, which their grieuous transgression hath brought vpon them.

But as the punishment is most heauy, so the sinne here pointed at, is a sinne of all sinnes, the most superlatiue degree of sinne. Such a transgression as exceedeth without comparison all other transgressions that euer were. Detestable aboue and beyond all the sinnes whatsoeuer of all ages in the world. What is that? The crucifying of Christ the Lord of Glory, vpon a desperate and deepe malice; adding to the same so many circumstances of most notorious contumacie and ingratitude.

Obseruations.

14. *These shall lift vp their voyce and sing. For the excellencie &c.*] 21 The children of God haue their eyes open to see an excellencie of wisedome, iustice, goodnesse; where the world is blind and can discerne nothing but deformitie and confusion.

22 Wherefore though their mouthes be stopped vp and mousled, that not a word can come from them to the honour and praise of God; yet the godly finde matter not onely to speake, but to lift their voyce aloud, yea to sing and shout.

23 There is a difference betweene Gods children and the wicked in obseruing the workes of God. For the wicked themselues

themſelues are forced to acknowledge Gods iuſtice. *As I haue done, ſo hath God rendred vnto me. Iudg.* 1. 7. But Gods children behold an excellencie in Gods workes, which maketh them with cheerefull and ioyfull hearts to magnifie his name.

The deformities that are in the world, which ſeeme to miniſter nothing but iuſt complaint and diſcontent, fill their mouthes with ſongs and hymnes. For they with ſpirituall eyes diſcerne that excellencie of Gods worke, ſuch an aboundance of wiſedome, power, goodnes, holineſſe, truth, iuſtice, that maketh them perforce to breake forth into his praiſes. 24

And this is a holy vſe of ſinging and vſing mirth, when it tendeth (as *Dauids* Pſalmes) to the glorifying of the high and mighty workes of God, which he would haue to be had in euerlaſting remembrance.

In the Iles of the Sea] 25 No place ſhould diſcourage vs from ſeruing God: the ſolitarie wilderneſſe, the Iles that are moſt comfortles. What and how noble viſions did God reueale to his ſeruant *Iohn* in the Ile of *Patmos*, when vpon the Lords day he gaue himſelfe in that barbarous place to heauenly meditations?

Glorifie yee Iehovah] 26 It is an excellent and a holy dutie to quicken others in pietie and godlineſſe, as God by his Spirit hath quickned vs. *Pſal.* 122. 1. *I was glad of them that ſaid vnto me, Let vs goe to the houſe of Iehovah. Zach.* 8. 21. *The inhabitants of one Citie ſhall ſay vnto another, Let vs go diligently to be ſuters to Iehovah, and to ſeeke Iehovah of Hoſtes: I alſo will goe.* And where the zeale of God warmeth at the heart, it will breake forth as fire to the kindling and inflaming of others.

The God of Iſrael] 27 The true God as he reueaſeth himſelfe in the Church is he that we muſt honour and ſerue.

The memoriall of whoſe name is alwaies one and the ſame. Heretofore knowne to his people by the name of the God of Iſrael, but now manifeſted vnto vs more clearely 28

clearely in his Sonne Christ Iesus; who with the brightnes and excellencie of the New Testament, obscureth and drowneth the former couenant.

29. And here haue you the very marke of the true Church, which is to celebrate and professe the great and glorious name of the true God, the God of Israel, the Father of our Lord Iesus Christ.

15. *Sea, valleys*] 30 In what place of the world soeuer any such may be found, though lurking and lying hid in the middest of most barbarous and sauage Nations, they are to be acknowledged the liuely members of the Church inuisible.

From the skirt of the land we haue heard Psalmes] 31 It is a holy and sweet musicke in Gods eares, when as his benefits are generall; so generall thanks is giuen of many. 2 *Cor.* 1. 11.

16. *Comelines to the iust:*] 32 A land flourisheth, and it is well with them when they feare God and walke in his commandements.

33. Contrariwise, the rejecting and setting light by Gods mercies offred vnto a people, is the cause of ruine and destruction of flourishing States and Kingdomes: Neuer did any people flourish more then the Israelites, when they kept close to Gods ordinances. Neuer was there example seene of such a fearefull desolation as befell them when they fell from God: which *Moses* had before threatned, *Deut.* 32. and all the world hath seene to come to passe. That in them as in a picture yon may behold the truth of that which *Solomon* saith in his Prouerbes, *Prou.* 14.34. *Righteousnes exalteth a Nation: But sinne is the reproch of people.*

To the iust one:] 34 The cause of the blisse of a whole State is for the iust that are among them. Contrary to that the world esteemeth; which ascribeth the growth of Kingdomes to the wisedome, policie, and power of the State: yea thinke the seruants of God many times the cause of the calamities that light vpon them, as appeareth in many

of

of the Edicts of the first Heathen Emperors. Who notwithstanding haue beene oft driuen to acknowledge that God blessed them for the Churches sake that harboured in their kingdomes.

Most treacherous treacherie:] 35 What a fearefull sinne it is to lend a deafe eare to Christ? For if it shall be easier for Sodome and Gomorrha in the day of Iudgement, then for those that despise his Ministers: what shall be thought of those that do despise himselfe?

This is to be noted, because of the steps whereby men climbe vp to the height of sinning. For those that make no conscience of Christs Ordinances, nor to entertaine the Prophets whom he sendeth, will at the last make no conscience of killing Christ himselfe, if they might come by him.

All sinnes therefore are not equall, neither is there an equalitie of punishments. 36.

Mans nature is so dull and heauy, so vncapable of holy admonitions, that they had neede to be beaten vpon againe and againe with varietie and heape of words, and particularizing of Gods iudgements: so to fasten them into their hearts, as with goades and nayles. *Eccles.* 12. 13. 37.

17. *Feare, and the pit, and the snare, shall come vpon thee, O inhabitant of the Land.*

18. *For it shall be, that he that fleeth because of the* [a] *noise of the feare shall fall into the pit; and he that getteth vp out of the pit shall be taken in the snare: for the windowes from on high shall be opened, and the foundations of the earth shall shake.*

[a] voice.

19. *The land* [b] *shall be vtterly broken downe: the land shall be cleane dissolued; the land shall be moued exceedingly.*

[b] in breaking shall be broken downe. So in the rest.

20. *The land shall reele to and fro like a drunken man, and shall flit like a ledge: and the transgression thereof shall be heauie vpon it, so that it shall fall and rise no more.*

EXPOSITION.

EXPOSITION.

FIftly and laſtly, the threatned iudgement is ſet forth by a heape and multitude of euils, as it were with one breath, inſtanced in ſix particulars.

17. 1. All manner of euill ſhall come. *Feare* or a horrible fearfull and feared euill; the feare whereof is worſe then the thing we feare: *the pit*, ſodaine and vnlooked for miſchiefe: *the ſnare*, out of which there will be no getting out.

18. 2. One miſchiefe ſhall come vpon the backe of another, that tone or tother none ſhall ſcape.

3. Heauen and earth ſhall fight againſt them, and conſpire to do them miſchiefe.

19. 4. A terrible confuſion ſhall be ſeene. All turned topſie turvie. Euery thing ſhall go to wracke.

20. 5. Tranſmigration and flitting vp and downe. To be renegate people.

The land, that *is*, the inhabitants of the land toſſed and tumbled from one place vnto another; as a lodge that is made but for a night and taken away againe.

6. A deſperate and vnrecoverable downefall. Their *tranſgreſſion*, that is, the puniſhment of their tranſgreſſion, as a heauy burden ſo preſſing and weighing them downe, that their end ſhall be vtter ruine, a fall neuer to be repaired. Alwaies vnderſtanding this one exception, vnleſſe it be by the mightie hand and power of God viſiting his people, as ſometimes he did their fore-fathers oppreſſed with the hand and intollerable bondage of the land of Ægypt. Of which reſtitution our Prophet ſpeaketh in the verſes following.

Obſeruations.

38 God hath multitudes of Iudgements at command: his quiuer full of arrowes and varietie of ſhafts to dart at the wicked.

17. *Feare.*] 39. The ſtouteſt gallant muſt ſtoope aud vayle his bonnet, he whoſe heart is as the heart of a Lyon, ſhall feare when he threatneth.

Pit.] 40. Miſerable men that promiſe to themſelues all happineſſe & proſperity, ſhall tumble into the pit of Gods iudgements, ere they be aware: *for when they ſay peace and ſafety, then ſhall come vpon them ſodaine deſtruction, as to a woman with childe, and they ſhall not eſcape*, 1. *Theſ.* 5.3.

Snare.] 41 And when they are once caught and ſnared in his traps, there is no meanes to rid them out: *his hand ſtretched forth, who can turne away, Eſay* 14.27.

18. *He that.*] 42 Let none think to eſcape the ſtroke of his arme, one way or other, the Iudgements of God will reach him. He that findeth fauour & profiteth not to ſeeke God by repentãce, is but reſerued to a further puniſhment, as *Amos* ſaith, *Amos* 5.19. *He that flieth for feare of the Lion, ſhall light vpon a Beare, and when hee commeth home and leaneth vpon the wall, a ſerpent ſhall bite him.* Why then ſhould any man, walking in his ſinnes, flatter his owne ſoule and promiſe to himſelfe peace and happineſſe, when the Iudgements he ſeeth before his eyes to light vpon other, are warnings vnto him?

The windowes, &c. *the foundations*, &c.] 43. How great a God haue we to deale withall that hath heauen and earth, and the armes of them both at his command: he ſet wide open the windowes of heauen, & brought a floud vpon the world of the vngodly, 2. *Pet.* 2.5. He opened the mouth of the earth to ſwallow vp *Kore, Dathan*, & *Abiram*, *Num.* 16. what is he not able to do, to work & effect his iudgements?

19. 20. *The land &c.*] 44 Things ſo ordered & diſpoſed as in the iudgement of fleſh and bloud, muſt needs endure alwaies, he can change and bring vnto confuſion. The City of Ieruſalem, how well was it knit and compact together, whileſt ſhe was in her prime? read *Pſal.* 122. the ſame, how is it now brought vnto moſt miſerable waſt & hauock.

Heauie.] 45 Obſerue the wages of ſinne, the weight and intollerable burden of it. There ſhall the workers of

iniquity fall, and neuer riſe vp againe, *Pſal.* 36. 12.

21. *And it ſhall be in that ſame day,* Iehoua *ſhall viſit the hoaſt of that lofty one, in the lofty place it ſelfe; and the Kings of the earth, in this very land.*

22. *And they ſhall be gathered* [a] *together as a priſoner into a pit, and ſhall be ſhut vp in priſon: and after many daies ſhall be* [b] *puniſhed.*

[a] A gathering a priſoner.

[b] Viſited.

EXPOSITION.

THe 21th verſe and ſo forward comprehendeth the ſecond part, which is the Iewes reſtoring in two degrees.

First, is the ruine and ouerthrow of their proud enemies vnder whom they were held captiues: wherein theſe circumſtances may bee obſerued: firſt, in how ſeaſonable a time God will ſend them helpe: In that very day, the foreſt time of their affliction, when all ſtrength is gone, as *Deut.* 32. 36.

21. 16. Poſit. *Sore diſtreſſe.*

2. The enemies they ſhall ſubdue: diuided into two, the lofty one himſelfe, and the Kings his aſſociates.

18. Poſit. *Conqueſt.*

Who is this lofty one here ſpoken of? *Gog* and *Magog*. *Reuel.* 20. 8. or as *Ezechiel* hath it, *Ezech.* 38. 2. *Gog* comming out of the land of *Magog*, whom there wee haue ſhewed to be the Turke.

Which are the Kings ſhall come vnto his helpe? *Daniel* nameth (beſide Ægypt and other places, his ſlaues & vaſſals) *Lubim* and *Cuſhim*, that is the furtheſt parts of Lybia and Ethiopia. In *Ezekiel* they are reckoned, the Perſians, Æthiopians, Putæans (or men of Cyrene) Gomer, and the houſe of Togarma, *Dan.* 11. 43. *Ezech.* 38. 5. 6. *Iohn* in the Reuelation, *Reu.* 16. 14. calleth them the Kings of the earth, and of the whole world. And againe, *Reu.* 20. 8. *The Nations that are in the foure Corners of the earth, whoſe number is as the ſand of the Sea.* Will you now take a muſter of all this huge Armie, the Generall, Souldiers, their preparation, the whole Campe, their on-ſet and diſcomfit? read *Ezechiel* 38. and 39.

Thirdly,

Thirdly, The place where they ſhall ſo fall: The Generall becauſe he is a lofty one, ſhall fall in as lofty a place as he, *Harmageddon*, the mount of delightfulneſſe, *Reu.* 16.16. or *Harteſby* the mount of Comelineſſe within the compaſſe of the holy land, *Dan.* 11.45. It may be hee ſhall haue the honour to fall at the mount it ſelfe, in the valley of *Iehoſaphat* before Ieruſalem or mount Tſion, *Ioel* 3.2.12. The Kings with him ſhall fall in the ſame very land, the land of Iudæa, which they ſo ſcorne. But perhaps in ſome more petty and obſcure places: as it is moſt like about the Sea of Gennezareth, otherwiſe called the lake of Tyberias, *Ezech.* 39.11.

20 Poſit. *Place of Gogs Fall.*

21 Poſit. *Place of the armies diſcomfit.*

4. The time is *after many daies*, *Ezechiel* doth explane it, *Ezec.* 38.7. *After many daies thou ſhalt be viſited, for in the latter end of the yeares thou ſhalt come, &c.* This therefore after many daies is to be vnderſtood the laſt age in a manner and period of the world wherein we liue vpon whom the ends of the world are fallen. The certaine time is to bee learnt from other Scriptures, *Dan.* 12.11.12. *Reuel.* 9.15. which it belongeth not to this place to diſcuſſe.

22. 6 Poſit. *Laſt dayes.*

But yet two ſteppes or degrees ſeeme heere to be cloſely intimated, one the declining of the Turkiſh power, when that huge Empire ſhall begin to totter & fall, and as it were be held in priſon by the hand and power of God, that they ſhall not be able to hurt his Church, which ſhall be about the yeare of our Lord, 1650. The other, expreſſed by the name of viſiting both here, and *Ezechiel* 38.7. which for cleereneſſe ſake we tranſlate, puniſhing, noteth their vtter ruine and ouerthrow, following ſome 45. yeares after the other, as *Daniel* alſo doth diſtinguiſh them, *Dan.* 12.11.12. See *Rev.* 9.15.

11 Poſit. *Time of firſt conuerſion.*

22 Poſit. *Time of conqueſt.*

Obſeruations.

21. *In that day.*] 46. The calamities of Gods people are not perpetuall: *Hee chideth not euerlaſtingly, nor reſerueth wrath for euer*, *Pſal.* 103.9.

47 When their case is most desperate and all humane help faileth, then is Gods help ready at hand for them. As in the deliuerance at the red Sea and in many other stories is euident to be seene.

48. When God hath done afflicting of his children by the hand of the wicked and vngodly, he will cast the rod in the fire and render affliction to those that afflict vs, 2. *Thes.* 1.6. *Esay* 10.5. &c. *Woe to Ashur the staffe of my wrath, &c. But when the Lord hath accomplished all this worke in Mount Tsion, and in Ierusalem, I will visit the fruit of the greatnesse of the heart of the King of Babell, and vpon the glory and haughtinesse of his eyes.*

49. There is an end and period that God hath set to the tyrannie of the wicked, *Psalm.* 125.3. *The rodde of the wicked shall not rest vpon the lot of the righteous, least, &c.* The day and certaine time is determined how long it shall be giuen them to preuaile against the Saints, and then to haue an end: He that set the bounds to the raging Sea, saying, *Hether shalt thou come and no farther, and here shall the shore set it selfe against the pride of thy waues, Iob* 38. 11. hath also set the bounds of their preuailing.

Visit the boast.] 50. There is no strength, no power against the Lord: how loftily soeuer the wicked looke, and how deepely soeuer they be rooted, Gods hand will fetch them downe, and plucke them vp as rotten and vnprofitable branches.

In the lofty place. 51 Yea in their very loftinesse he will be as lofty as they, as good *Iethro* said of the Ægyptians, *in that very thing wherein they were proud, he (Iehoua) was aboue them:* as if he should say, too good for them, *Exod.* 18.11.

The King.] 52. They that will take part and haue their hands in the sinnes of the wicked, must be content to haue a part in their plague & punishment. And here we see the truth of that which *Salomon* hath in the Prouerbs. *Let hand ioyne in hand, the wicked shall not be vnpunished, Prou.* 11.21.

In this very land.] 53 God to abate the pride of the wicked, and that men may bee warned from walking in their steps

steps when they see how much God detesteth the loftiness of the haughty, punisheth them by such base meanes as they most of all do scorne. What a thing is it, the Turke & his gallant Princes, his Begs & Bashawes to fall in the land of Iudæa, a land so base and contemptible in their eyes?

22. *They shall be gathered as a prisoner into a pit, &c.*] 55 Oh the patience of God in bearing with the wicked: he goeth euen towards them with a leaden heele to punishment, & that two manner of waies: in the measure, and in the time. For the measure, first hee curbeth and bindeth their hands from hurting his Church and people; fettreth their strength and power, and holdeth them vnder bonds: then when that will not profit, he taketh all strength away.

He first giueth a taste of his power, to shew what he is able to doe, making them to totter and decline. But when they goe on still in mischiefe against his Church, hee sweepeth them cleane from the face of the earth.

After many daies shall be punished. 55. For the time hee spareth them long, *many daies.* The Amorites he bare with 400. yeares after their iniquity was grown to a great head, because it was not as then fully accomplished. *Gen.* 15. 16.

Which must make vs not despaire nor cast off our faith in Gods promises; for the subuersion of the wicked though they be long a comming, *Abac.* 2. 3. *If he stay, waite for him*: Contrary to that, the vnbeleeuers say in *Ezechiel*, *The daies are lengthened, and all vision perisheth. Ezech.* 12. 22.

For we runne by nature headlong in our owne desires, and are impatient if God come not when wee would haue him. This therefore serueth to exercise our faith, that wee faint not in our prayers as we are prone to doe. The fault which our Sauior noteth, *Luk.* 18. 8. when God commeth (in the performance of his promises and to the succour of his children) *shall he finde faith vpon earth?*

23. *And the Moone her selfe shall blush, and the Sunne it selfe bee ashamed: when Iehouah of hoasts shall raigne in mount Tsion, and in Ierusalem, and before his elders,* [b] *gloriously.*

[b] Glory, that is, in glory

Exposition.

23 After the Turke once destroyed commeth the kingdome of Christ to be set vp among the Iewes, as it is also certaine by *Ezechiel*, *Daniel*, and the booke of the Reuelation, which is the second degree of their restoring. This Kingdome the holy Ghost doth here describe by the person of the King, the Scepter which he weldeth, the place where his throne shall be, the forme of administration, and the glory of the kingdome.

The King is Iesus Christ, the Lord of Hosts, Soueraigne commander of heauen and of earth, and of the armies and powers of them both, that nothing can be lacking to those that haue such a King.

The Scepter is his word, the word of the Gospell, whereby he ruleth and raigneth in the middest of his people; for it is the power of God vnto saluation to euery one that beleeueth, *Rom.* 1. 16. The spirituall armor, powerfull and mighty from God to cast downe strong holds, and euery high thing exalted against the knowledge of God, as the Apostle speaketh, 2. *Cor.* 10.4. *Psal.* 110. 2. *The rodde of thy power will Iehouah send out of Tsion*, saying, *Rule thou in the middest of thine enemies.*

23. Posit. *Dwell in their countrey.* The place where his throne shall be, is Tsion and Ierusalem, whether the Iewes shall once againe repaire: not to set vp the legall ceremonies, but to institute the true spirituall worship and seruice of God, *Ezech.* 36.24. and 37.12. 14.25. *Esay* 61. 8.

32 Posit. *Churches beautie.* The forme of the Church pollicy and gouernment, you haue pointed at vnder the name of Elders. Comprehending Pastors, Teachers, and other gouernours of the Church.

31. Posit. *Glorious Church.* The glory of the Kingdom shall be so great, that in comparison of it the Sunne and Moone shall cast no light: of the glory thereof reade *Esay* 54. 11. *&c.* and 60. 1. 2. 3. 13. &c. *Dan.* 12. 3. What if by the Sunne and Moone hee

meane

meane heere the Churches of the Gentiles, who ſhall bluſh to ſee their zeale and loue of piety ſo eclipſed by a farre more excellent ſhining light.

Obſeruation.

The Church of God, how contemptible ſoeuer the world eſteeme of her, is moſt honourable and glorious in the ſight of God and men. 56

The world indeed ſeeth not the honour that Gods Church hath, becauſe it is diſcerned by faith, and not by ſence. Howbeit, ſuch many times is the maieſty of the Church rightly ordered, that the very vnfaithfull are forced to ſay, *God is indeed among them*, 1. *Cor.* 14.25.

This is the Churches glory, that Chriſt, *Iehoua*, is her King and Lord. 57

That he raigneth and ruleth in her by the Scepter of his word, and power of his ſpirit.

That ſhe is the bodie of Chriſt, her Elders and Worthies his members.

All honorable and noble perſons.

For whether you conſider the outward and true viſible members, or the Catholike and inviſible Church of Chriſt, how honourable and glorious things muſt needs be ſpoken of thee, thou excellent Citie of God. *Pſal.* 87.3. In thee is ſeene a bodie politicke, whereunto all other corporations in the world are but counterfaits. Thy head hath a name written vpon his thigh, Lord of Lords, and King of Kings: thy Commons are all Nobles; and thy Nobles, Kings and Prieſts: in thee onely all vertue is to be found, knowledge, wiſedome, pietie, iuſtice, temperance, honour, magnanimitie. Thou haſt a ſoule as it were, which other Corporations want, that glueth and knitteth the parts togither, one vnto another, and all vnto the head. And what is that ſoule? The quickning Spirit of Chriſt, which is God himſelfe that doth vnite and make thee one with him. Happy and bleſſed is he that hath his part and fellowſhip

fellowship in this incorporation. No money can buy such a freedome, as *Lysias* bought the Romane Burgesship. *Act.* 22.28. No freinds nor fauour purchase it, but the onely fauour of the highest. Christ alone keepeth the keyes of the doores of this Citie. Nay he himselfe is the way and the doore. By him whosoeuer entreth and is once made free, can neuer haue that dignitie taken from him, but remaineth a Citizen and free Burges both here & in heauen for euermore.

All these things, which in their measure and degree are truly and aptly to be applied to Christs mysticall bodie whersoeuer, do more properly appertaine and in this place are spoken of the glorious Church of the Iewes, when the old loue that was betweene Christ and them in the dayes of their youth *Ier.*31.2,3. shall a fresh be renued: for which happy and blessed time, it is our part and dutie continually to be sutors, following the steps of their faith and zeale, who without vs thought themselues vnperfect. *Cantic.* 8.1.

CHAP. 25.

1. *O Iehovah thou art my God, I will exalt thee, I will praise thy name, for thou hast done wonderfull things: The counsels long ago,* are *faith, truth.*

2. *For thou hast brought a Citie vnto an heape, a fensed Citie vnto ruine: a place of strangers,* thou hast brought to be *no more a Citie, it shall neuer be reedified.*

3. *Therefore shall the mighty people honour thee: the Citie of the terrible nations shall feare thee.*

4. *Because thou hast bin a fense to the poore, a fense to the needie in his distresse: a refuge from invndation, a shadow against the heat, when the blast of the terrible ones was like* [a] *an invndation ready to beat downe a wall.*

[a] an invndation of a wall.

5. *As heat in a drought, thou hast brought downe the stirre of the strangers: heat* I say *with the shadow of a cloud,* which heat *did answer* a life *to the branch of the terrible ones.*

EXPOSITION.

Exposition.

THE worke of God in casting downe the proud tyrants of the world, and thus magnifying the great name of his Sonne Christ Iesus, is so great & wonderfull, that the Prophet, as it were rapt beyond himselfe, is faine to make a stop or breathing before he come to a further illustration of it; interlacing both his owne priuate meditations, and the hymne of the whole Church that so shall be collected.

His owne meditation (in the 25th Chapter) hath three parts.

The first concerneth the fall of these tyrants, which the Prophet diuinely vttereth in the forme of a thanksgiuing. Wherein rauished with the consideration of so marueilous things, he doth first breake forth into praises, the praises of God, the author of this and all other good things. Beginning with the ground of all, Gods power, 1.

And the couenant with his people.

Afterwards he layeth downe the particular things, for the which Gods name is so highly to be exalted. And they are,

1. His power, seene in so wonderfull a deliuerie.

2. His truth, whose counsels and decrees long ago foretold and vttered by his Prophets, are most steadie and constant, and take their due effect.

3. His iustice in executing iudgement, tumbling downe the enemies of Gods people, notwithstanding all their might, that they shall be vtterly without hope euer to be recouered. 2.

Which the very wicked shall be driuen to acknowledge. Such is the honour that hereby shall redound to his great and holy name, wrung out of the mouth of sturdie and fierce enemies. 3.

4. His mercy in succouring his poore oppressed people. 4.

Which is set forth by a double comparison.

In the first, the enemies and oppressors of the Church are compared to raging waters that carry all afore them, hurle downe walls and whatsoeuer else that standeth in their way: God to a place of refuge to flie vnto.

5. In the other, the insolencie of these strangers, (the enemies of Gods people) the stir and ado they make, is resembled to a heat and drought that doth parch and scorch the godly; Gods protection of his, to a thicke shadow. *Thou* (saith he) *bringest downe the noyse of the strangers as heate is slaked in a drie and parched ground: as heate* I say is slaked *with the shadow of a thicke cloud, which heate answered*, and was a life to the *branches* and spreading boughes *of the violent*. That is, serued well the turne, and was most commodious for the wicked, who thinke their branches spread and flourish when the godly are scorched with calamities.

Obseruations.

1. *I will*] Euery childe of God hath his part and interest in the Churches good. Which holy and religious persons haue preferred and all ought to prefer before their priuate wealth, and to be thankfull vnto God when it goeth well with it. But especially this is the dutie of the Ministers of the word. To whom as God reuealeth more of his will and workes then he doth to the common sort: so it is fit they should herein go before others, and be examples to the flocke.

Exalt thee] Praises and consequently prayers and petitions are to be made to God alone. *Psal.* 50. 15. *Call vpon mee in the day of trouble: I will deliuer thee and thou shalt glorifie me.*

We exalt God when we blesse him, and giue vnto his name the praises due for the good things we doe enioy. What a mercy it is of so great a Maiestie, that he counteth himselfe to be exalted by any thing that so poore sillie wormes of the earth are able to do? And how should this whet

whet our affections, and ſet an edge vpon vs to performe ſo holy a dutie to him?

Thee] In the manifold changes and confuſions that fall out in the world, we muſt haue our recourſe to God.

They that haue no heart to praiſe God, it is a token they haue neuer felt how ſweet and gratious he is.

Iehovah, thou art my God:] The foundation of all our prayers & praiſes of God ſtandeth vpon theſe two grounds and props, his power and his will.

He is able to do vs all good. For he is *Iehovah* Lord of heauen and of earth. His will we can not doubt of. For he is our God and Father through Chriſt.

Both theſe pillars we are taught to reſt vpon in that holy, heauenly and peereleſſe prayer, *Our Father which art in heaven.*

My God] Here is the faith of a Chriſtian, when truly and from his heart in the ſinceritie of his ſoule, he can ſay with *Thomas, Ioh.* 20. *my God and my Lord:* appropriating to himſelfe the promiſes of God in Chriſt. So could not wicked *Saul* do, who ſo oft ſaith vnto *Samuel*, *Iehovah thy God. 1 Sam.* 15. 21, 30. as being himſelfe none of his. This maketh our faith differ from the faith of Diuels, and from the faith of all carnall Goſpellers.

For thou haſt done] The mightie and memorable acts of God deſerue and are moſt worthy alwayes to be had in remembrance: for he hath ſo wrought his wonderfull workes, that he hath purchaſed a memoriall for them, ſaith the Pſalmiſt. *Pſal.* 111. 4. They that are negligent and forgetfull, make God, as much as lyeth in them, to looſe this purchaſe: which can neuer be. Wherefore it is a thing too too intolerable (though nothing be more common in the world) for men to be ſo attentiue to their owne priuate affaires, that they neuer heede the glorious acts of God, which he euery day ſheweth forth in the world for men to behold (as in a glaſſe) his glory in them.

Whereunto we are directed by our Prophet, and a doore (as it were) and window here ſet open: *things*

pointed at, which we must open our eyes to see. For as the Apostle writeth to the Romanes, *Rom.* 1. the invisible things of God are manifested in them. His power, truth, wisedome, iustice, maiestie and mercy.

Wonderfull things] When we see strange and marueilous things, wonderfull in our eyes, incredible to flesh and bloud; there is the finger of God, his power, and his might.

Councels long ago] When we finde the same long before, many ages past, prophecied and foretold, as purposed from eternitie, not sodainly and by chance rushed into: what a prouidence and care is this ouer his Church and people? what a depth of wisedome in so ordering and disposing of them?

Are faith, trueth.] When his promises so long waited for and expected, come in due time to be performed, there is his faithfulnes and trueth. To teach vs not to faint nor cast off our faith and confidence; but though he linger yet to waite. For comming he will come and will not defer. *Abacuc.* 2. 3.

2. *For thou hast brought a Citie &c.*] When we see mightie Nations, strong and fensed Cities, that lend the arme of their strength and power to the oppressing of Gods people, to haue their hornes broken and to be laid euen with the ground, that there remaineth not so much as a shard to fetch one cole of fire in, a ruine neuer to be repaired; behold a moment of his iustice.

3. *The mightie people, the terrible nations.*] What a God must we needs say is this of maiestie and glory, that wringeth out of the mouth of the wicked and vngodly a confession of his praises? and maketh the false-hearted tyrants, that haue beene so awfull and terrible to his people, to counterfeit a subiection, and will they, nill they, to doe his Church seruice. *Esay* 60. 14.

4. *Thou hast beene a fense to the poore, &c.*] When the hearts of his poore distressed seruants, in the middest of their heauinesse and sorrowes, receiue aboundance of comfort,

comfort, are kept as it were in the Lyons denne, and in the middeſt of the hot burning fornace, that God is as a wall of braſſe round about to gard and to defend them: lo the riches of his mercie and goodnes. And this maketh a high and mightie wall of difference betweene prophane worldlings and Gods children. For euen they are amazed many times at the wonderfull things that God bringeth to paſſe in the gouernment of the world. But none can indeed profit by the workes of God, but ſuch as haue their eyes opened to behold the things before remembred.

When the blaſt:] God is a helpe in affliction very ready to be found: when all humane forces faile, the diuine power is moſt at hand. He ſuffereth his owne that are moſt deere vnto him to be iuſtled to the walls, yea to be as an old and tottering wall, readie to be ouer-turned with the blaſts and violence of the wicked, as the Church complaineth in the Pſalmes. *Pſal. 66. 12. Thou haſt made men to ride ouer our heads.* But in the meane time he hath the bridle and holdeth the reynes in his owne hands to curbe and keepe them in, when they would go too farre, paſſe the metes and bounds that he hath ſet them.

Then commeth his helpe as we ſay in the nike, moſt ſweet and comfortable, as the ſhadow is to one that walketh and trauelleth in the heate of the day when the Sunne ſcorcheth moſt.

5. *Thou haſt brought downe*] God is he that bringeth downe the rage and furie of the wicked, and for all the ſtir and adoe they keepe, ſtilleth and quieteth the waues of their haughtie and reſtles Spirits that they can doe his Church no hurt. *Many a time haue they afflicted me euen from my youth, may Iſrael now ſay. Many a time haue they afflicted me euen from my youth, but could not preuaile againſt me. Pſal. 129. 1, 2.*

Which did anſwer:] We muſt looke whileſt we are in this world to be maliced of the wicked and vngodly. They loue a life, and it is meat and drinke vnto them to ſee Gods people buffeted and tormented: as the Edomites did.

pointed at, which we must open our eyes to see. For as the Apostle writeth to the Romanes, *Rom.* 1. the invisible things of God are manifested in them. His power, truth, wisedome, iustice, maiestie and mercy.

Wonderfull things] When we see strange and marueilous things, wonderfull in our eyes, incredible to flesh and bloud; there is the finger of God, his power, and his might.

Councels long ago] When we finde the same long before, many ages past, prophecied and foretold, as purposed from eternitie, not sodainly and by chance rushed into: what a prouidence and care is this ouer his Church and people? what a depth of wisedome in so ordering and disposing of them?

Are faith, trueth.] When his promises so long waited for and expected, come in due time to be performed, there is his faithfulnes and trueth. To teach vs not to faint nor cast off our faith and confidence; but though he linger yet to waite. For comming he will come and will not defer. *Abacuc.* 2. 3.

2. *For thou hast brought a Citie &c.*] When we see mightie Nations, strong and fenced Cities, that lend the arme of their strength and power to the oppressing of Gods people, to haue their hornes broken and to be laid euen with the ground, that there remaineth not so much as a shard to fetch one cole of fire in, a ruine neuer to be repaired; behold a moment of his iustice.

3. *The mightie people, the terrible nations.*] What a God must we needs say is this of maiestie and glory, that wringeth out of the mouth of the wicked and vngodly a confession of his praises? and maketh the false-hearted tyrants, that haue beene so awfull and terrible to his people, to counterfeit a subiection, and will they, nill they, to doe his Church seruice. *Esay* 60. 14.

4. *Thou hast beene a fense to the poore, &c.*] When the hearts of his poore distressed seruants, in the middest of their heauinesse and sorrowes, receiue aboundance of comfort,

comfort, are kept as it were in the Lyons denne, and in the middeſt of the hot burning fornace, that God is as a wall of braſſe round about to gard and to defend them: lo the riches of his mercie and goodnes. And this maketh a high and mightie wall of difference betweene prophane worldlings and Gods children. For euen they are amazed many times at the wonderfull things that God bringeth to paſſe in the gouernment of the world. But none can indeed profit by the workes of God, but ſuch as haue their eyes opened to behold the things before remembred.

When the blaſt:] God is a helpe in affliction very ready to be found: when all humane forces faile, the diuine power is moſt at hand. He ſuffereth his owne that are moſt deere vnto him to be iuſtled to the walls, yea to be as an old and tottering wall, readie to be ouer-turned with the blaſts and violence of the wicked, as the Church complaineth in the Pſalmes. *Pſal. 66. 12. Thou haſt made men to ride ouer our heads.* But in the meane time he hath the bridle and holdeth the reynes in his owne hands to curbe and keepe them in, when they would go too farre, paſſe the metes and bounds that he hath ſet them.

Then commeth his helpe as we ſay in the nike, moſt ſweet and comfortable, as the ſhadow is to one that walketh and trauelleth in the heate of the day when the Sunne ſcorcheth moſt.

5. *Thou haſt brought downe*] God is he that bringeth downe the rage and furie of the wicked, and for all the ſtir and adoe they keepe, ſtilleth and quieteth the waues of their haughtie and reſtles Spirits that they can doe his Church no hurt. *Many a time haue they afflicted me euen from my youth, may Iſrael now ſay. Many a time haue they afflicted me euen from my youth, but could not preuaile againſt me. Pſal. 129. 1, 2.*

Which did anſwer:] We muſt looke whileſt we are in this world to be maliced of the wicked and vngodly. They loue a life, and it is meat and drinke vnto them to ſee Gods people buffeted and tormented: as the Edomites did.

which the Prophet reprehendeth in them, *Obadia verſ.* 12. & the Church complaineth of in the Pſalmes, *Pſal.* 137.7. So hath there alwaies bin in the world a perpetual & truceleſſe war between the ſeed of the woman, & the ſeed of the the ſerpent: *Kain* that was of the wicked one, and *Abel* the righteous, the ſonnes of God and the children of men, figured in *Rebecca*, a type of the Church, in whoſe wombe two nations were diuided, and the children ruſhed and daſhed one againſt another. That as within we haue a battell, the ſpirit ſtriuing and fighting againſt the fleſh; ſo without wee haue the world that rageth and maligneth vs.

The reaſon is, becauſe our loſſes they take to be their owne gaine, and thinke themſelues can neuer proſper, ſhout out, nor flouriſh ſo long as the godly hold vp their head, *Ezech.* 26.2, *Becauſe Tyrus ſaith of Ieruſalem, ha, ha, the City of populous gates is broken, it is turned ouer to mee, I ſhall bee filled, now ſhe is waſted.* Againe, *Ezech* 36.2. *Becauſe the enemy ſaith of you* (of the children of Iſraell) *ha, ha, and the euerlaſting high places ſhall become an inheritance vnto me.*

6. *And Iehoua of hoaſts will make vnto all people in this mountaine, a feaſt of fat things, a feaſt of* wine in the *lees: of fat things, full of marrow, of* wine in the *lees, fined.*

7. *And he will ſwallow vp in this mountaine* [a] *the vaile of the face, the vayle,* that is, *vpon all theſe people: and the coueering that is ſpread vpon all theſe nations.*

8. *Hee will ſwallow vp death it ſelfe vnto victory, and the Lord Iehoua will wipe away all teares from all faces: and the rebuke of his people will hee take away out of all the land, for Iehoua hath ſpoken it.*

[a] The face of the vaile: for the vail of the face, alluding to the vail that *Moſes* put vpon his face. A figure that is called *hypallage.*

Exposition.

THE ſecond part of the meditation is the larges of Gods goodneſſe to his people the Iewes profeſſing Chriſt

Christ: to whom hee will make a great and most sumptuous banquet, a banquet magnified and royally set forth by the master of the feast, the guests that shall be inuited, his Court where he keepeth his boord, the cheere and the seuerall dishes to be serued to the table.

The Master of the feast is *Iehouah of Hoasts.* Such an Ordinary can none keepe but hee. Nor is there power in any to giue vertue and foison to those dishes to feed and cheere vp our leane and hungry soules but in God alone. 6

The guests *are all those people* of the Iewes, to wit, *Iudah* and the Tribes of Israell that cleaue to him, *Ioseph* where Ephraim had the pre-eminence and the Tribes of Israell that cleaue to him, *Ezech.* 37. 16. *&c.* The calling therefore of the Iewes shall be generall and vniuersall, of the X. Tribes as well as of the other, *Hoshea* 1. 11. *Ier.* 3. 12, 18. *Rom.* 11. 26. 8 Posit. *X. Tribes.*

This standing table shall be kept in Mount Tsion: the Mount he spake of before, *chap.* 24. 22. really and spiritually the true Church of Christ gathered of the Iewes, returned into their owne country. None that come not thither shall taste of those delights. 23. Posit. *Dwell in their countrey.*

But what are the dainties and Iunketting dishes that shall be serued in? Generally, *fat things and wine*, not of the ordinary and common sort, but fat things marrowed, as the Hebrew word is, not onely full of marrow, but picked, as it were, and culled out of the heart of marrow: Wine, first *in the lees*, that keepeth the smell, the taste and vigor, as *Ier.* 48. 11. Next of the finest and the best: by all which I vnderstand first and principally Christ himselfe, the true food of our soules, whose flesh is meat indeed, & his bloud drinke indeed: the bread that came downe from heauen, and giueth life vnto the world. In the second place are meant the rich graces of the spirit that God doth bountifully bestow vpon the Saints by the preaching of the Gospell: sweeter to the soule then marrow and wine is to the taste: as *Esay* 55. 1, 2. and which then after a more speciall manner he shall endow his owne people with. 36 Posit. *Spiritual graces.*

7. The

7. The ſeuerall ſeruices, take them one by one, and ſee how they doe excell.

5. Poſit. *Call.* 1. Is the taking away of the hardneſſe of their hearts, of the couer and mantell that now is ſpread ouer all theſe people and nations of the Iewes, the blindneſſe and ignorance that poſſeſſeth them which ſhall then be done away, when their heart ſhall turne vnto the Lord. So doth *Paul* explicate this place, 2. *Cor.* 3. 13. 14. 15. which maketh mee rather to apply the generall word, *all people*, to the Iewes only; as it is taken, *Zach.* 10. 11. then to the fulneſſe of the Gentiles, who vpon their Call ſhall ſubmit themſelues to Chriſt.

8. 39 Poſit. *Proſperity.* 2. The happineſſe of this new people ſhall be as if they were riſen againe, *life from the dead*, *Rom.* 11. 15. So cleere and euident demonſtration ſhall there be in them of the laſt reſurrection, nay of the ſecond death ſwallowed vp in victory, and conquered for euer, no more to domineere ouer thoſe that Chriſt admitteth to his table.

3. All inward heauineſſe and outward calamities ſhall from thenceforth ceaſe. Turke nor other Tyrant ſhall not haue power to oppreſſe them, or the holy truth of God which they profeſſe. They ſhall haue ioy and peace in the holy Ghoſt. So the reuelation, *chap.* 21. 4. applying it to theſe times, doth teach vs to expound it.

All which things ſo wonderfull and incredible, are ſhut vp with this, to procure faith and credit, that the Lord hath ſpoken it.

Obſeruations.

6. *And* &c.] The great and excellent things that Chriſt beſtoweth vpon his, are moſt ſweet and comfortable, compared to a feaſt; a feaſt of moſt dainty and delicate things: for there are not onely the Word and Sacraments, whereby hee feedeth his outwardly, but abou[illegible]nce of inward graces of the Spirit, more delightfull to the ſoule then any meate or drinke can bee vnto the body. This is figu-

red

red in the Law by the Table ſtanding in the Tabernacle. Chriſt maketh one and the ſame banquet vnto all, *Mat.* 22.)

Howbeit, as men entertaine more honourable gueſts with greater magnificence then others, ſo this ſumptuous banquet heere prepared is ſpecially for the Iewes. The ſame diſhes and ſeruices haue all his children: but heere more exquiſite plenty and variety, a greater riches of Spirituall and heauenly treaſures.

Iehoua will make.] God is the author of our heauenly vocation, hee maketh the feaſt, inuiteth the gueſts, &c. Worthily he is called the Lord of Hoaſts that doth it, for it is a Diuine worke and vertue to draw men to this banquet. Though the meat ſet before them be moſt ſweete and delicate, daintier then the ſweeteſt ſpices fetch from India or Arabia; yet men had rather like ſwine to deuoure ſwilles and huskes, then to feed at the Lords table.

To all people.] There is none that Chriſt refuſeth, hee biddeth all to come vnto him, *Math.* 11. 28. *Come vnto me all ye that are weary and heauy laden, and I will refreſh you.* No ſexe, no age, no condition or ſort of men doth hee reiect: wherefore mens vnworthineſſe ought not to keepe them backe. Here the hungry is ſatisfied, the poore and empty ſoule refreſhed.

In this mountaine.] But this banquet is to bee had in the Church of God onely, like to the table that ſtood in the Sanctuary. Thither we muſt repaire if we deſire to taſte of ſuch pleaſures. This is the priuiledge of Gods people. The great ones of the world ſhall be hunger-ſtarued, when they are full fed.

7. *And he will ſwallow vp the vaile of the face.*] The elegies and noble commendations of the doctrine of the Goſpell.

1. As the riſing of the Sunne it ſcattereth the miſts of error and darkneſſe, whereby wee are alſo taught that there is nothing in vs but ignorance and blindneſſe till the doctrine of the Goſpell giue vs light.

8. *He will ſwallow vp death.*] 2 We are freed from the terror

terror and feare of death, the ſecond death which ſo fretteth and gnaweth the naturall man, all that are not in Chriſt, *Heb.* 2. 15.

Yea and we haue life beſtowed vpon vs: life that comprehendeth all pleaſures.

Not only ſo, but euen life eternall; for death is ſwallowed vp in victory: and hauing Chriſt who is life it ſelfe, how is it poſſible we ſhould euer die?

Iehoua will wipe away all teares.] 3 It miniſtreth ioy in the holy Ghoſt, heauenly and ſpiritually, *Acts* 8.

When *Philip* came to Samaria and preached vnto them Chriſt, there was much ioy in that City. Hee that findeth this treaſure, for ioy thereof will ſell all hee hath to buy it, *Math.* 13. Exceeding great cauſe there is of this ioy: for being once ſet free from death and condemnation, aſſured of the loue of God in Chriſt, of peace and reconciliation through him, and of forgiueneſſe of ſinnes in his bloud, needs muſt it make euen the lame to skip like a hinde, and the tongue of the dumbe to ſing, *Eſay* 35. 6.

9. *And he ſhall ſay in that day, loe, this is our God, we haue waited for him; and he hath ſaued vs. This is Iehoua, whom we haue waited for, we will reioyce and be glad for his ſaluation.*

10. *For the hand of Iehoua ſhall reſt in this mountaine, and Moab ſhall be threſhed vnder him, as ſtraw is threſhed vnto dung.*

11. *For he ſhall ſpread forth his hands in the middeſt of him, as he that ſwimmeth, ſpreadeth them forth to ſwimme: and hee ſhall bring downe his pride with the barres of his hands.*

12. *And the fenſe, the height of thy walls ſhall hee bring downe, lay low, caſt vnto the ground, euen vnto the duſt.*

Exposition.

9
5 Poſit. Call.

THe third part of the meditation, is the exaltation and reioyſing of Gods people, lifting vp their head: and firſt by patheticall acclamations applauding the approach

of

of Christ their God and Lord, whom they had so long beene without: as the Cherubins did, *Ezech.* 10.5.

After reioycing at the fall of the enemies of Gods Church, beaten all to peeces by the hand and power of God, as straw is beaten to dung. 10 18 Posit. *Conquest.*

Which hand and power of God subduing all things vnto himselfe, is declared by a most sweet similitude taken from those that swimme. God, saith hee, will stretch out his hands amidst his foes (vnderstood by the Moabites) as they are by the Edomites in this very argument, *Esay* 63.1.) as a man stretcheth them out in the water to swim: and with the barres of his hands, that is, with his large and mighty hands will keepe downe the pride of his rebellious foes, euen as the raging waters are stilled and kept downe with barres, and other things set against them. 11.

And then with variety of words heaped together with one breath, is the certainty, the speedinesse and greatnesse of the ouerthrow declared. 12.

Obseruations.

9. *He shall say, lo this.*] How sweet a thing it is to finde Christ when he hath beene long missing?

We haue waited.] The patient expectation of the Saints shall not be deceiued for euer.

God indeed many times doth exercise them long. They looke againe and againe, that their eyes goe out, their heart faints, and their strength is all spent in looking after him, but at the length he is found of them.

And then are wee filled with endlesse comfort, for hee saueth out of all troubles, from hell, death, and the power of darkenesse.

10. *The hand of Iehouah shall rest in this mountaine.*] The Church of God is as it were his armory where his hand and power, all the weapons of his warrefare are layd vp in store. Thence hee plucketh it out for the defence of his people, and the offence of his foes. And if when he doth but hide his

his ſtrength, he be moſt terrible and frightfull, *Abac.* 3. 4. what ſhall wee thinke he is, when with his bare hand and naked arme he fetcheth a full ſtroke?

And Moab.] The moſt peſtilent enemies of his Church cannot eſcape the blowes that he will giue.

11. *For hee ſhall ſpread.*] All their force and power cannot free them: when like the mighty waues and ſurges of the ſea they riſe, lift vp their voyce, and make a noyſe; he ſetteth more gloriouſly aloft, *Pſal.* 93. 3. 4. the barres of his hands can eaſily keepe them vnder.

12. *And the fenſe.*] Though their walls bee fenced vp to heauen, hee hath meanes enough to pull them downe, and to lay them euen with the earth. *Ceaſe wee therefore from man whoſe breath is in his noſtrill, for wherein is hee to be eſteemed? Eſay* 2. 22.

CHAP. 26.

1. *In that ſame day ſhall this ſong be ſung in the land of Iudah: we haue a ſtrong Citie, ſaluation doth* God *ſet* for *wall and bulwarks.*

2. *Open ye the gates, that the righteous nation may enter in, which keepeth* [a] *all faith.*

[a] Faiths.

3. *To a frame ſtayed, thou wilt preſerue peace, peace: becauſe he truſteth in thee.*

EXPOSITION.

IN this 26th chapter is the Hymne or Song of thankſgiuing, which the whole Church of the Iewes ſhall ſing to the honour and praiſe of God for ſo wonderfull a mercy receiued at his hands. It hath firſt foure circumſtances going before, and then as many parts.

Circumſtances,

1. 1. Of the time, *in that day.*
2. The forme, *by a ſong.*
3. It ſhall be a publike ſong, as men and women and all

the

the people did when God brought them out of Ægypt, *Exod.* 15.

4. This ſong ſhall be ſung not in the wilderneſſe as the other was, but in the land of Iudah in their owne native country, and of the Iewes wonderfully brought home thither. 23. Poſit. *Dwell in their countrey.*

The parts of the ſong (as I ſaid) are foure.

Firſt, the Churches triumph; glorying of Gods goodnes towards her both in the whole bodie and in the particular members.

In the whole bodie for the ſtrength and ſtabilitie of the Iewiſh Synagogue now conuerted vnto Chriſt, God hath ſet his ſauing health as a rampier and a bulwarke round about her walles, that not her moſt deadly and cruell enemie, ſhall any more preuaile againſt her. So they verifie that which you read *Pſal.* 46.2. & 48.4. 42. Poſit. *Stabilitie.*

In her members ſhe noteth foure things. 2.

Firſt, the number and the multitude, that all the gates are litle enough to let them in. For which ſee *Eſay* 49.12, 18,19,20,21. & 54.2,3. 38 Poſit. *Multitude of beleeuers.*

Secondly, the meanes, which is to ſet wide open the ports and gates. Literally and really, of Ieruſalem or the land of Iudah, that they may come thicke and threefold thither from all places without check or controlment, as *Eſay* doth exhort, *Eſay* 62.10. *Paſſe on by the gates, prepare the way of the people. Lift vp, lift vp a cawſey, take away the ſtones, lift vp the banner for the people.* Spiritually to open the gates of the Church by the miniſterie and preaching of the Goſpell, that the ſubiects of the King of glory may come in; multitudes of their brethren the Iewes to flock euery day to the Lords Aſſemblies. All this by an Apoſtrophe or turning of the ſpeech to thoſe doore-keepers the Lords Remembrancers.

Thirdly, are muſtered their heauenly and ſpirituall graces: fiue in number. 36 Poſit. *Spiritual graces.*

1. Righteouſnes, both imputed and renewed.

2. Faith, which is the hand or inſtrument whereby they

they apprehend this righteousnesse of God in Christ, and make themselues true owners and possessors of it. Wherein the better to expresse the measure of their faith, he calleth it *faiths* in the plurall, as *Peter* hath *godlinesses*. 2 *Pet.* 3.11. The same perhaps which *Paul* in another case expresseth by the name of *all faith*. 1 *Cor.* 13.2.

3. Constancie and perseuerance in this grace: wrestling for the faith, as *Iude* speaketh, *vers.* 3. And holding of it fast, which was the Apostles reioycing. 2 *Tim.* 4.7. *I haue kept the faith.*

3. 4. The ground of all this, a new birth. *To a frame*, saith he, (a heauenly frame, one framed and fashioned from aboue, that *of a wilde Asse colt is made a man*, by spirituall regeneration, as *Tsophar* speaketh in the booke of *Iob*. *Iob* 11.12.) *Thou doest reserue. &c.*

5. Trust and confidence, with all ones heart, soule and thoughts resting and relying vpon the power of God in Christ; vpon his strengthning and corroborating Spirit, into whose hands God hath committed all things, that it is impossible any should perish that betake themselues to him. For all our endeauours are able to do nothing. It is God alone by whom we are garded, walled in and fensed vnto saluation. 1 *Pet.* 1.5.

39 Posit. *Prosperitie.* The fourth remarkable thing in this part, is the happinesse and felicitie which God bestoweth vpon his people thus furnished and fitted of heauenly graces; *peace, peace*, all manner of good things, so farre as is for their good. Which first shall be most plentifull and aboundant, then constant and perpetuall: not reserued onely and laid vp in store, but kept and preserued firme for euermore, by him that is the surest and most faithfull keeper. But this peace especially comprehendeth peace of conscience, that passeth vnderstanding, and is a continuall feast to those that haue it. So doth the Prophet expresse in this place, that which the Apostle writeth to the Romanes, *Rom.* 14.17. *The kingdome of God is righteousnes, and peace, and ioy in the Holy Ghost.*

Obseruations

Obſernations.

1. *In that day:*] The time of Gods mercies ought to be the time of our thankſgiuings. We are not to take day for it.

Song] Herevnto we muſt ſtirre vp our ſelues by all good meanes to quicken our dulnes, and to ſet an edge vpon our praiſes & thankſgiuings, vſing Pſalmes, Hymnes, and ſpirituall Songs. For the voyce and melodious tune is fit to ſtir vp the affections of the heart, and to beget much ſpirituall and inward joy.

So ſhall we vſe holily and aright the things that God hath giuen for the comfort and ſolace of our life.

In the land] Publicke benefits are publikely and of all to be acknowledged: Herewith is God well pleaſed, when a whole Nation lifteth vp their voyce to praiſe God for mercy in common appertaining to them all.

Of Iehuda:] The Church onely is capable of this dutie. Prophane men and worldlings like ſwine receiue many bleſſings, but neuer looke vp to the hand that gaue them. Of the 10 Lepers that were healed, onely one returned to giue glory vnto God. *Luk.* 17.

2. *A ſtrong*] The Church of God is of invincible ſtrength and power. Hell gates cannot preuaile againſt it.

To vs] This is for the comfort of all the faithfull. For the promiſes made to it, extend to all the members, citizens of the ſame. And thus muſt we learne, to apply to our owne good, whatſoeuer we finde written of the Church or of thoſe that dwell therein.

God hath ſet] But this ſtrength neither Church nor any member haue of themſelues or by their owne inherent vertue. All commeth from Gods grace and power onely. We are weake and ſillie wormes to encounter with ſo great and mightie foes as fight againſt vs on euery ſide: It is he that doth ſet his fenſe about vs, and guards our walls and bulwarks. *Pſal.* 60. 14. *Through God we ſhall*

doe

doe valiantly, and he treads downe our foes.

Saluations:] We neede not feare in any thing. For it it is not ſlight and ſmall ſuccours we haue from him. *Saluations*, all manner of health and ſafetie he doth miniſter: If one helpe will not do it, he is ready with an other. Sathan can not haue ſo many meanes to foyle vs, as He hath meanes to keepe and hold vs vp.

2. *Open*] The preaching of the Goſpell is the gate to let in Gods people into the Church, and to make them Citizens of the heauenly Tſion. *Rom.* 10. *Faith commeth by hearing.*

This gate muſt be vnlocked and kept wide open by the Miniſters, to whom God hath committed the keyes of the houſe of *Dauid* to open and to ſhut.

For they are ſet as vpon a watch-towre to keep out enemies, that the true Citizens may come in.

Wherefore a continuall diligence and attendance is to be looked for of ſuch, that night and day they ſtand vpon their watch. As that faithfull watch-man profeſſeth of himſelfe he did. *Eſay* 21. 8.

How much are they to blame that neglect ſo holy a dutie impoſed of God vpon them?

May enter in] But as they are thus carefully to attend, ſo it is the peoples part to lye at this doore: as the multitude did at the poole of Bethesda. *Ioh.* 5. ready to goe in with the firſt entrance that they finde. *Dauid*, *Pſal.* 110. 3. writing of theſe very times, when Gods people ſhall be wonne to Chriſt, ſheweth what ardencie and zeale ſhall be in them, to enter in at theſe gates. *Thy people ſhall flocke moſt willingly in the day of thy troopes, in the comely places of holineſſe, euen from the wombe, from the morning, to thee ſhall flocke the dew of thy youth.*

Righteous] The badge and liuerie of Gods people is righteouſneſſe and holineſſe, whereby as by a cogniſance, men may know the Maiſter whom they ſerue: for this praiſe belongeth to them alone. And here is a true definition of the Church of God, and of their liuely members.

bers. Whatsoeuer faire vertues are to be seene among the worldlings, it is but a glosse that quickly fadeth, an outside onely that neuer taketh roote.

Faith] For lacking faith, that onely purifieth the heart, *Act.* 15. 9. it is impossible that they should haue any sound or solide vertue.

The righteousnes of faith is the onely true righteousnesse. In vaine doe men seeke for righteousnes, where it can not be had, as Pharisees and Iustitiaries doe in their owne perfections. For which cause the Apostle rejecteth the Iewes in his time from being the Church of God. *Rom.* 10. 3. *Seeking to set vp their owne righteousnes, they haue not beene subiect to the righteousnesse of God.* But when God will giue them an other heart, they shall then grow wiser to acknowledge that Christ *is the end of the law for righteousnes to euery one that beleeueth:* and that *the righteous by faith* not by his owne workes *shall liue. Abacuc.* 2. 4.

Keeping] This faith we must continually striue and wrestle for: as Sathan neuer ceaseth to shake and to oppugne it. The children of God are faire markes for him to levell at and to cast all his darts against. So much the more therefore it behoueth vs to labour and to vse all good and holy meanes that we suffer not so precious a possession to be taken from vs.

Faith.] Not one iot or tittle of the faith is to be lost. Not a hoofe, as *Moses* said, *Exod.* 10. 26. to be parted with. Grow we must from faith to faith, but not fall or decline in any point.

3. *A frame*] Regeneration or a new birth is the noble fruit of faith. *Ioh.* 1. 12. *To them that beleeued, he gaue this dignitie to be the sonnes of God; who are borne not of the flesh &c.* And as it is the fruit of faith: So it is the roote and mother grace of all other vertues: which doe all flow from hence as riuers from a fountaine or waters from the Sea. This regeneration is a new frame or mould that God casteth his into, forming and fashioning them againe, as the Potter doth the clay; when of a base and

vnseruiceable vessell, putting it into the fire, he frameth it into an other fashion, and maketh it to serue for high and honourable vses.

Stayd] Which being the worke of God, a heauenly and supernaturall worke, is stablisht from aboue, that it can neuer perish and come to nothing: for the seede of God abiding in them, stayeth and holdeth them vp, that they can neuer fall away. It is impossible he should euer sinne in such sort, as to deface the image that God hath put vpon him. 1 *Ioh.* 5. 18. *He that is borne of God, keepeth himselfe that the wicked one can not touch him.*

Because he trusteth in thee] For resting and staying himselfe vpon the strength of him who is the euerlasting rocke, he standeth more firme then mount Sion, which can not be remoued, but remaineth fast for euer.

Hauing this for his comfort, that to him belong the promises of all and all manner of blessings, spirituall and temporall, neuer to be taken from him so long as he taketh not off his hold to trust and depend on God.

4. *Trust yee in Iehouah, for euermore: for in Iehouah is a rocke of eternitie.*

5. *For he hath brought downe the inhabitants of a high* place *the loftie Citie: he hath abased it, he hath abased euen vnto the ground, he hath brought it euen vnto the dust.*

6. *The foote hath trampled it downe: the feet of the poore, the steps of the needie.*

a rightnesses. 7. *The path of the iust one, with all* a *rightnes: with an equall* ballance, *the tracke of the iust one dost thou peize.*

EXPOSITION.

4. THe second part of the Hymne is an exhortation, flowing from the former doctrine, for all Gods people to put their trust in him. In regard both of his power and his iustice. His power manifested in the Church. In that he

is a rocke for their defense. And an *euerlasting rocke* that neuer faileth at any assay. *Esay* 4.10.

Towards the wicked he declareth that his power by tumbling downe the loftie and laying them in the dust. 5.

Which is notably amplified by the poore and sillie means that God doth vse for the effecting of so glorious a worke. 6. 18 Posit. *Conquest.*

1. The base and abiect nation of the Iewes, to abate the pride of the high and loftie.

2. What are the weapons that these people fight withall? Not the hands wherein ones strength lyeth, but their feete. And how? feete against *a Citie, a loftie and an high exalted Citie.* No otherwise then men deale with base and pezantlie fellowes, as *Sampson* that spurned the Philistims with his foote against their sides, and made a great slaughter of them. *Iudg.* 15.8.

The iustice of God is euident to be seene, in that he tempereth all things, both prosperitie and aduersitie, to his children, in a most iust and equall sort: more euenly then with any weight or ballance. 7.

Obseruation.

5. *For he hath brought downe &c.*] God casteth downe the proud, and exalteth the humble. His right hand maketh great changes. *Psal.* 77. 11. There is no strength, no counsell can stand against him. *Prov.* 21.30, 31. That as the Psalmist saith, *The rebellious, let them not exalt themselues. Psal.* 66.7. See the Virgins song, *Luk.* 1. and the song of *Anna*, 1 *Sam.* 2. both notable to this purpose.

6. *The feete &c.*] It is his pleasure and his wisdome to vse to this end, vile, base, and abiect meanes, for bringing of mightie and wonderfull things to passe. *Desolation it selfe to be able to scale a fort. Amos* 5. 10. *men thrust through to rise vp and set whole Cities a fire. Ier.* 37. 10. *the feete and toes*, as it is in this place, and that *of poore and needie ones, to spurne downe fensed places.*

The vse and benefit we are to make hereof is double: first, that as he said to *Gedeon*, *Iudg.*7.2. men take not honour to themselues, to say, my right hand hath done it; nor with the King of Babell to sacrifice to our nets. *Abac.* 1.16. but to ascribe the whole power to him, to whom it is onely due.

2. It teacheth vs, when we are at our wits end, brought to the greatest straits, that we know not which way to turne vs: yet to flie to him, and to repose our whole trust and confidence in his strength and vertue. For when the helpe of man doth most faile, then is his helpe most at hand. Mans extremities are Gods opportunitie.

7. *The path &c. with all rightnes*] Herein lyeth a great part of our spirituall wisedome, to behold Gods iust and righteous dealing, in those very things wherein the world is most to seeke. For when all things go well with those that feare God, when wicked persons, the tyrants of the world, are beaten downe and recompensed according to their workes: then it is an easie thing euen for prophane men to say, *Surely there is a God that iudgeth the earth. Psal.*58.12.

But when the righteous are driuen to the wall, and the wicked prosper and flourish, spread their boughes, and are greene like the Bay tree: then men, yea Gods owne children begin to call in question, either the wisdome of God, to say, *How doth God know? is there knowledge in the most high? Ps.*72.11. *or his Iustice, as if in vaine we had purified our hearts or washed our hands in innocencie. Psal.*72.13. Wherefore it is an excellent thing to stop our mouthes, and stoope vnto his dealings: which, though we see not the reason, are alwayes iust and holy, yea iuster and more euen then the Goldsmiths ballance, euen then when he seemeth most to forget his promises, and to leaue his deere and faithfull children to the rage of their oppressors.

8. Yea

8. *Yea in the path of thy iudgements, ô Iehovah, did wee waite for thee: to thy name and to the memoriall of thee,* was *the desire of* our *soule.*

9. *With my soule haue I desired thee in the night, yea with my spirit within me haue I sought thee early: for when as thy iudgements* are *in the earth, the inhabitants of the world doe learne righteousnes.*

10. *Let fauour be shewed to the wicked, he will not learne righteousnes, in the land of all equitie he will doe wickedly, and will not see the excellencie of Iehovah.*

11. *O Iehovah, when thy hand is lifted vp, they will not behold: they shall behold and blush* for *the zeale* [a] *toward the people, yea the fire shall consume those very enemies of thine.*

[a] of the people

Exposition.

THE third part of the Hymne is the Churches confession or profession rather, made to God, what hath beene the cariage of the godly ones, the poore remnant that waite for the promise of their restoring, all the while Gods hand lay so heauy on them: which is the state and condition of the Iewes at this present in the midst of their great calamitie and affliction. 3 Posit. *Remnant.*

First, is their patient depending vpon God and trust in him. 8.

The props of which their trust in God, are *his name*, that is to say, the meditation of his truth, iustice, power; and *the memorie* of him, in the meditation of his word and workes and other holy exercises. *Psal.* 111.4.

This meditation is set forth doubly, by the earnestnesse and the continuance of it. The earnestnesse in two words, *soule* and *spirit*: the continuance in two other, *night* and *morning*, comprehending the whole day long. See *Psalm.* 63. 2. 9.

The second thing they professe, is their profiting by afflictions in righteousnesse and true holinesse. For affliction indeed is a bitter root, but it bringeth forth most sweet fruit,

fruit, the fruit of righteousnesse, to them that are exercised thereby, *Heb.* 12. 11.

By *the inhabitants of the world*, I take Gods children, specially to be meant, because of the opposition following, to wit.

10 The contrary carriage of the wicked & vngodly, whom no rods can tame, no chastisement or correction, though neuer so iust and equall, yea mercifull and gracious, bring to their right senses, to see and acknowlede the excellent and mighty worke of God: for the wicked are neuer a whit the better for all Gods dealings. His milde and gentle courses doe not mollifie, but conuince them.

11. But yet, mauger their head, they shall be driuen both to see and to acknowledge to their shame, the great and mightie hand of God, his zeale for his people, and the fire of his wrath to consume his foes.

Obseruations.

8. *In the path.*] Chastisements and afflictions are the path which Gods children are to walke in. *You know* (saith the Apostle, 1. *Thes.* 3.) *that we were ordained hereunto.* And againe, *through the midst of affliction wee must make our way vnto Gods Kingdome, Act.* 14. The passage of Gods children is through straight and difficult places: and the lines that leade to the center of our rest are directly drawn from the circumference of troubles and distresses. Christ the circle of our happinesse did paue that way to heauen, and was faine himselfe with his owne feet to tread it, before hee could enter into his glory.

Thy iudgements.] When God doth chastise vs, we are to consider that he sitteth in his throne of iudgement. Hee that is the righteous Iudge, *Psalm.* 10. the Iudge of all the world, that cannot but doe iustice, *Gen.* 18. 25. which must make vs to subscribe to his sentence, and to profit by afflictions, humbling our soules before him.

Waite.] To keepe vs that wee faint not vnder this bur-

den,

den, there is none ſo ſure an anchor to flye vnto as the hope and expectation of Gods mercies: which was the comfort *Iaakob* took when he beheld with the eyes of faith the promiſes of God in the middeſt of thoſe great calamities that were to befall his poſterity, *O Iehoua, I haue waited for thy ſaluation*, Gen. 49. 18. And *Dauid* in the Pſalmes, *Pſal.* 40. 2. *Waiting, I haue waited for Iehoua.*

To thy name.] Which that we may the better doe, hee hath not left vs deſtitute of excellent meanes and helpes, as wine and apples to refreſh our ſences. Firſt wee haue his name: his name is himſelfe, and all the vertues that are in him, *Eſay* 30. 27. *Behold, the name of Iehouah commeth from a farre*, as if hee ſhould ſay, God whoſe Maieſty is moſt famous, will then come when in iudgement of man hee ſeemeth to be fartheſt off, to deliuer his, and to deſtroy his enemies. *Who ſhall be puniſhed*, ſaith *Paul*, 2. *Theſ.* 1 *from the preſence of God*; that is, of God himſelfe preſent to their terrour: What can bring more content then to haue him on our ſide?

And to thy memory.] But becauſe not onely to fleſh and bloud, but in the opinion alſo of the faithfull (carried with humane weakeneſſe and infirmitie) hee ſeemeth many times to abſent himſelfe, & to hide his face from vs: therefore in the ſecond place the very memory of his name doth bring moſt ſweet content, when we call to minde the promiſes of his Word, his former mercies, the experience we haue had of his goodneſſe.

The deſire of our ſoule.] The meditation of theſe things muſt bee ſweet vnto our ſoule. No woman with childe ſo long more after any thing ſhee luſteth for, then wee to long after the comforts which the conſideration of the power, wiſedome, goodneſſe, Iuſtice, and mercy of God, and the ſweet exerciſes of his word doe bring vs: *As the Hart brayeth after the riuers of waters, ſo doth my ſoule for thee O God*, ſaith the Prophet in the Pſalmes, *Pſal.* 84.

9. *With my ſoule*, &c. *with my ſpirit.*] Our whole ſoule, and all our affections, our memory, iudgement, conſcience

and

and vnderstanding must be carried with all eagernesse, and be as forward in good things, as the wicked are in euill; who from their heart, and with all their soule reioyce to commit euill, *Ezech.* 25. 6.

In the night, &c. *I early seeke thee.*] Yea wee must lye at these things night and day, neuer to let the remembrance of them goe out of our minde. *It is a good thing* (saith the Psalmist, *Psal.* 92. 3.) *to publish thy kindnesse in the morning, and thy truth in the nights.*

For when, &c.] Great is the need we haue of these ferulaes and corrections. The flesh is so strong euen in the best, the worke of Gods grace so weake, that his faithfull children haue need of many beatings and buffetings to tame and to subdue it.

Learne righteousnesse.] And this is the right vse wee are to make of Gods chastisements and corrections, to learne thereby righteousnesse. Christ himselfe by the things he suffred, learnt obedience, *Heb.* 5. 8. What need then haue we to be trained vp in this schoole, and to take out that lesson which cost the Sonne of God so deere?

10. *Let fauour*, &c.] Doe wee maruell if all this doe the wicked no good at all? Why, it is true, in Gods Children the flesh indeed lusteth against the Spirit and is not easilie brought into subiection: wherefore they also haue much need to be kept vnder.

But in the wicked it is farre other. They had need not to be chastised and corrected, but to be beaten and ground to pieces; for nothing will reclaime and bring them home. All Gods gracious and mercifull dealing sinketh no whit into them, euen when things go as they would haue them, with an euen and a faire current, that they can take no exception to, when they enioy most their hearts ease, they cease not to offend and prouoke God vnto his face.

And consider not.] For they looke not to the hand from whom they haue all those good things, esteeming it eyther chance and fortune, or that their owne arme hath procured them that happinesse. They thinke of any thing ra-

ther

ther than of the true cauſe indeed, Gods bountie and goodneſſe, his high and mighty outſtretched arme, their deliuerances to come from him, hee to be the author and fountaine of all bleſſings.

11. *O Iehoua.*] A wonderfull thing, and much to be admired (which cauſeth the Prophet to turne his ſpeech, and to make his moane to God) that men ſhould be ſo like buzzards, blinde as Moales, not to ſee the hand of God ſo high and glorious, ſo lifted vp and exalted.

They ſhall ſee.] But will-they, nill-they, they ſhall haue their eyes opened to ſee and be aſhamed. Gods iuſtice ſhall be ſo euident, his vprightneſſe and equall proceeding ſo manifeſt in the world, as ſhall ſtop the mouth of all his foes: yea, to their vexation two things ſhall before their eyes torment them, Gods zeale and loue vnto his Church, his hatred of the wicked, and his wrath that ſhall burne them vp.

God, though he beare and forbeare long, yet is tender hearted to his people, and iealous of their good.

Zeale, &c, *Fire.*] Contrariwiſe, he hath wrath in ſtore for the wicked and vngodly: their end ſhall be lamentable, howſoeuer for a while they looke aloft, and hold vp their heads. Both theſe are notably expreſſed, *Zacharie* 1. 14. 15.

Thine enemies.] Here is an excellent comfort to Gods children, that their enemies God eſteemeth his: as he ſaith to *Abraham, I will curſe them that curſe thee.* What need we then to feare them when they doe nothing to vs, but God taketh it as done to him: and *who euer hardened himſelfe againſt God, and made his party good? Iob* 9.4.

12. *O Iehoua, thou wilt ordaine peace for vs: Alſo our affaires thou haſt wrought for vs.*

13. *O Iehoua our God, Lords beſides thee haue maſtred vs: onely through thee doe we make mencion of thy name.*

14. They *dead ſhall not liue, deceaſed, ſhall not riſe: therefore*

fore thou haſt viſited and cut them off, and deſtroyed all the memorie of them.

15. *Thou haſt added to this Nation, O Iehoua, thou haſt added to this Nation* life *glorifying thy ſelfe:* whom *thou didſt remoue farre off vnto all the ends of the earth.*

16. *O Iehoua, in trouble they viſited thee: they powred out ſubmiſſe prayer,* when *thy chaſtiſement* was *vpon them.*

17. *Like as a woman with childe* that *draweth neere to trauell, is in paine, cryeth out in her pangs: ſo haue we beene at thy ſight, O Iehoua.*

[a] Helps could we not haue done.

18. *We were with childe, we were in paine, we did as it were bring forth winde:* [a] *no helpe could wee haue done in the land, neyther ſhould the inhabitants of the world haue fallen.*

19. *Thy dead men ſhall liue, my carcaſe they ſhall euery one of them ariſe: awake* thou ſayeſt *and ſing, ye that dwell in duſt for thy dew* is as *the dew of herbes, after thou haſt made men fall dead vpon the ground.*

EXPOSITION.

12 THe fourth part of the Hymne is a magnifying of God for their deliuery, aſcribing the whole glory vnto him alone, the onely Author both of their peace, and of the meanes whatſoeuer was needfull for the procuring of it.

13. Which is amplified, firſt by the Lordlineſſe of the Tyrants keeping them ſo vnder, that it muſt needs be the onely worke of God, to enable them to be in caſe to remember his name, and to returne praiſe vnto him for the accompliſhment of his promiſes.

14. Secondly, by conſideration of the power and mercy of God, raiſing them from ſo low eſtate. Set out by a noble Antitheſis or oppoſition of the worke of God towards thoſe tyrants, and vnto theſe his owne children: they once down ſhall neuer riſe againe, nor their name be euer heard of. For *Gog* and *Magog* ſhall vtterly be ſubuerted, *Reuel.* 20. 9. 10.

15. This Nation, the Nation of the Iewes, brought to ſo low

low an ebbe, ſhall haue life more and more heaped vpon them to Gods praiſe and glory. In ſuch wonderfull manner that they do as it were clap their hands for ioy to think vpon it, which the Hebrew notably expreſſeth, ſo as no other language can reach vnto.

Thirdly by comparing the former miſeries with their great deliuerance, the more to ſet forth the riches of Gods mercie. 4 Poſit. *Deſolation.*

We were (ſay they) driuen into the furtheſt parts of the earth: as what Nation is there in the world which I ſay not hath not heard, but hath not ſeene and felt the miſery of their diſperſion.

2. We were in extreame anguiſh and heauineſſe, which wrung from vs teares and ſubmiſſe prayers, one excellent fruit of affliction. 16.

No leſſe then a woman ready to be deliuered, when her throwes and pangs are vpon her. 17

3. We were in a moſt deſperate condition and eſtate, no way able to helpe our ſelues, or to preuaile againſt our foes. All our endeuours could do nothing, brought forth but winde. 18.

Nay we were altogether dead; and yet for all that, thou haſt reſtored life vnto our ſoules, by thy word quickening vs. As the dew of heauen out of the ſeed rotted in the earth, bringeth forth herbes and fruit: for what is the wonderfull taking to of that Nation by the Miniſtery of the Goſpell, but *life from the dead? Rom.* 11, 15. 19.

Obſeruations.

12. *Thou diſpoſeſt peace.*] As God is the Author of all iudgements: ſo is he the worker of all our peace, *Eſay* 45. 7. *I frame light and create darkeneſſe, I make peace, and create euill, I Iehoua doe all theſe.* That in affliction we may learne not to deſpaire; his hand is as mighty to pull vs out, as euer it was to plunge vs in.

Tovs.] But this is the comfort of Gods people, who are

are his fauourites, and depend vpon his prouidence. The wicked haue nothing to doe with it.

Ordaineſt.] In this fatherly dealing of God with his Church and people, both the end and the meanes are to be reſpected.

The end is peace; for all things ſort for good vnto them. Though he ſcourge and beat them, it is but with the rods of the ſonnes of men, moderately and in meaſure, 2. *Sam.* 7.14. Not for their hurt, but that he may doe good vnto them in the end, *Mica.* 4.12. *Zach.* 1.15. *Eſay* 47.7.

Which breedeth a great content in the middeſt of moſt heauy croſſes, maketh them warme at the heart, euen then when they lye in their cold irons, to ſing and make a noyſe to the honour and praiſe of God, as if they were hot with wine, as *Paul* and *Sylas* did, *Acts* 16.

Alſo all our affaires.] He doth not onely ordain things for good, but taking the matter all and euery whit into his owne hands, frameth and diſpoſeth of euery thing, as beſt may fit their purpoſe.

Our workes.] Yea as well things done againſt his Church, as things by them and for them, hee by his maruellous wiſedome that bringeth light out of darkneſſe maketh to fall out for their ſingular good and comfort.

Our way therefore is to let him alone, and to reſt in that which he ſhall doe. Not that wee are to ſit ſtill and neglect the meanes hee appointeth for our good: that were not to depend vpon him, but to tempt him. But that when wee haue done all wee can, wee roll our way vpon the Lord to truſt in him, and he will doe it, *Pſal.* 37.5.6.

13. *Other Lords beſides thee.*] No affliction ſo much humbleth Gods people, as when ſuch tyrannize ouer them, that would iuſtle Chriſt out of his throne.

Haue maiſtred vs.] And ſuch mens tyrannie is for the moſt part of all other moſt heauy and intollerable, and maketh the Church moſt to groane and ſigh vnder the burden of it.

Onely through thee.] There be two reaſons why God doth

doth so great and marueylous things for his Church.

One that by helping them, when all helpe of man doth faile, all meanes taken away, which flesh and bloud doth looke vnto, he onely may haue the praise to do *wonderfull things alone. Psal.* 72. 18. Thus he telleth *Gedeon* comming with a great Armie against the Midianites: *These people are to many for me to deliuer Midian into their hands, lest Israel take the glory to himselfe; Saying, my right hand hath done it. Iudg.* 7. 2. So prone we are to sacrifice to our owne nets, and to arrogate the praise due to God.

Doe we mention thy name] The other is to the end he may euer haue in the world a Church to celebrate and magnifie his name.

And here is the dutie we owe to God for all his benefits, to be trumpets to sound forth his praises. *Dauid* in the Psalmes often presseth this argument; *the dead do not praise. Iah: nor any that goe downe into silence. But we will blesse Iah: from henceforth and for euer. Ps.* 115. 17, 18.

16. *In trouble:*] See the corruption of mans nature; that hath not the heart to speake to God, vnlesse he be pressed to it by hard and heauy corrections.

How necessarie is affliction, that maketh vs visit God, to delight in his acquaintance. Whereas otherwise we are ready with those wicked ones, *Iob* 22. 17. *Depart away from vs.*

Prayer is indeed the daughter of affliction: but it is the mother of comfort. As it was to the Church here, and will be to all that tread in her steps. Who euer humbled his soule in seeking God, and went away without finding that he sought; either in the same or in a far more excellent kinde. *Manasses* was brought extremely low: but when he cryed to the God of his Fathers, how did he bring him backe vnto his kingdome.

Submisse] Onely let vs looke our prayers be submisse, humble, and from the soule. For proud Iustitiaries go away as empty as they came.

29. *Dead*] The assurance of Gods power, which shall

shall shew it selfe in the rising of all flesh, is the most excellent argument to confirme vs in the promises of God, hose that are most incredible to flesh and bloud. He that can say to the Dead, awake and come to iudgement, is not he able to put life into this dead people of the Iewes. *Ezech.* 37. *Rev.* 20. or can the condition of any be so desperate, that he is not able to helpe them out?

Thy &c. my &c.] The promises of God we must so know to be true and certaine to all Gods people, that we exclude not our owne speciall and particular comfort. *Iob* 19. 25.

In the dust] Of our selues we be most miserable, in lamentable and wofull case: as mourners were wont to sit in the dust.

The worke of Regeneration, which is knit and ioyned with the calling of the Iewes, is as the rising of our dead bodies out of the dust. As litle meanes there is in vs spiritually to quicken our soules, as in our carcases to raise themselues vnto life.

Awake] It is onely the power of God that is able for to do it. He that said the word and all things were made, that commanded light to shine out of darknes; he onely is the author of our new life.

Thy dew] The meanes is the word, the word of the Gospell preached and sounding in the Church. 1 *Pet.* 1. 25.

Sing] This filleth our mouthes with cheerefulnesse and with gladnes. What matter ministreth such songs and cause of rejoycing, as the quickning of our soules dead in sinnes and trespasses?

20. *Goe to my people, enter into thy chambers, and shut thy doores vpon thee: hide for a very litle while, till the indignation passe ouer.*

21. *For behold, Iehovah commeth out of his place, to visit the iniquitie of the inhabitant of the earth vpon him; and the earth shall disclose* [a] *her slaughters, and shall no more hide her slaine.*

[a] her blouds.

CHAP. 27.

1. *In that ſame day will Iehovah viſit with that his ſore and great and mightie ſword, Leviathan the Serpent: barr, Leviathan, I ſay, the winding Serpent: and will ſlay the Dragon that is in the Sea.*

EXPOSITION.

THE Prophet now returneth to proſecute his purpoſe broken off by the two former Chapters, moſt ſweetly enterlaced. Wherefore theſe two verſes and the 27th Chapter following (which ſhould in truth be but one entire Chapter, but that I would not confound the receiued diſtinction) haue an explication of both parts of the prophecie that went before: to wit, firſt, The finall deliuerie of the Nation of the Iewes, in the vtter ouerthrow of the Turkiſh tyrant (which you had *Chap.* 24 21.22.) and then the flouriſhing felicitie of the Iewiſh Chriſtian Church: (which was touched *Chap.* 24.23.)

In the former part, there is firſt a Preparation, and then the Iudgement it ſelfe. 20

The preparation, firſt by a kinde and louing Apoſtrophe to his people; willeth them to reſt with patience vnder the hope of Gods gratious protection, betaking themſelues to him with a ſure faith in his promiſes; whereby they may be ſafe and free in the middeſt of all dangers and perils, as the Iſraelites were, *Exod.* 12.22. keeping within their dooreswhen the deſtroyer went forth to ſlay the firſt borne in Ægypt. 16 Poſit. *Diſtreſſe.*

And though it be a time of indignation, the ſoreſt and greateſt time of affliction that euer was in any nation. *Dan.* 12.1. yet is it but a ſtorme that ſhall quickly blow ouer. As that holy Father once ſaid of *Iulians* perſecution.

Secondly, that they might lift vp their eyes to behold how wonderfull a deliuerance this ſhould be, not a whit inferior, nay many degrees beyond that in Ægypt, to which 21.

which purpose serueth the word, *Behold*, a cryer to prepare attention.

He sheweth the solemnitie of this Iudgement. God himselfe, saith he, will come downe from heauen, out of his throne of glory, to execute the same. The earth and all the creatures shall acknowledge the iustice of it, for their infinite butcheries, the bloud of Gods Saints shed by their hands. Then followeth the iudgement it selfe: expressing what kind of enemie God will make to fall before them, and the meanes of his ruine.

Chap. 27. 1.

The enemie hath three names giuen him, two additions, and the place of his habitation. All which may note as well the bodie and large spread, as the power and hurtfulnes of his Empire.

18 Posit. *Conquest.*

The names are, *Leviathan, a Serpent, a Dragon.*

The additions, *barr* and *winding* the Serpent a *barr*: *the winding* Serpent. The place of his habitation is the Dragon in *the Sea.*

He is worthily called *Leviathan* or a Whale, for the hugenes of his Empire, and his monstrous might and power.

Serpent you may call him, yea a barr or long and a winding Serpent, if either you consider the manner of his territories, somewhat resembling a long and winding Serpent, as learned men haue obserued: Or the sorenes and the shifts, slights and subtleties, which he vseth against the Christians; whereof the Turkish stories are full.

The very name of *Dragon*, the Reuelation giueth him, *Rev.* 20. for his inveterate hatred and malice to Gods people, the open and professed hostilitie against the name of Christ.

The place of his habitation is in the Sea, not in a petie Riuer ouer one people and nation, which how mighty and potent soeuer, yet is but one. As that Dragons of Ægypt was in the riuer Nilus. *Ezech.* 29.3. But this man hath the whole Sea in subiection, the maine Ocean at his command: yea Constantinople, the seate of his Empire, is

seated

seated in the very mouth and iawes of Pontus and Propontis. Which is an euident argument, that this prophecie can not be drawne to the King of Babel, who dwelt so far remote from the Sea.

The meanes of his destruction is that he shall fall by the sword in deadly and cruell fight. Not that alone, but by the mighty sword of God; who from heauen shall throw downe vpon him and vpon his armie, showers of hailestones, fire and brimstone to deuoure them. *Revel.* 20. 8,9,10. *Ezech.* 38. & 39. *Esay* 31.8,9. 19 Posit. *Gods fighting.*

Obseruations.

20. *Goe to my people*] God neuer bringeth destruction vpon the wicked, but he first fore-warneth his, that they may escape. So he did to his people in Ægypt, to keepe themselues within doores, whilest the destroyer plagued the Ægyptians.

Hide] When Gods iudgements are vpon the earth, it becommeth vs to humble our selues and to hide our faces. *Prov.* 22.3. *The wise man seeth the euill and hideth himselfe, but the wicked passe one and are punished.*

Passe ouer] God suffereth not his rod to lye for euer vpon his children. He exerciseth them but for a while till he haue accomplished his purpose for good vnto them.

1. *Sword*] He hath not onely a rod to disple and correct, but a sword to slay and cut off the enemies of the Church. *Chap.* 27.

His iudgements for the most part are sutable to mens sinnes. The cruell persecutors of the Saints that filled the world with butcheries and massacres, fall by the sword of Gods iustice. His sword is furbished and fat with the bloud of them that embrued their hands with innocent bloud. *Esay* 34.6. So is verified that which the Psalmist speaketh, *Psal.* 76. 11. *He maketh the rage of men to turne vnto his glorie.*

Gods sword, is a sore, a hard, and a heauy sword: it cutteth

cutteth to the quicke, beareth downe all that commeth in the way.

No force nor fraud, no power nor domination, is able to ſtand before it.

The mightie tyrants of the world, whoſe ſinnes are as ſtrong as bucklers, and cleaue ſo cloſe togither, that the winde can not come betweene them, (as in *Iob* it is ſaid of the huge Leviathan, *Iob* 41.6,7,8.) haue a way open for his ſword to pierce into.

Let vs not feare man for all his ſwelling, whome it is ſo eaſie a thing for Gods ſword to worke vpon.

Winding Serpent] The wicked hold it for a maxime, that no faith is to be kept with Gods people. Frauds, ſhifts, ſubtleties and deuiſes: any way whereby they may entrap and hurt, goeth with them for vertue and valour.

Dragon] There is in the enimies of the name of Chriſt, as inueterate and naturall a hatred to the Church, as is in the Dragon to mankinde. No maruaile therefore if they can neuer be at reſt nor peace; ſeeing nothing will ſatisfie their malice, but the bloud of the Saints. Euen as the Dragons, which let their gorge be neuer ſo full, their kinde carrieth them to the prey.

2. *In that ſame day: a vineyard of red wine, ſing yee vnto it.*

EXPOSITION.

HItherto of the ouerthrow of their enemies. The ſecond branch (which is the felicity of the Iewiſh Chriſtian Church) hath fiue ſteps or degrees.

Firſt, is the *Plantation* or firſt erecting of this Church, noted vnder the ſimilitude of a vineyard planted.

31 Poſit. *Glorious church* Her excellency vpon the firſt erecting, is ſet forth by two adioynts.

1. In calling it a vineyard of *red*, that is, of the beſt and moſt

most generous VVine, *Prou.* 23.31.

2. In that they shall sing for ioy of this plantation, as when vpon the building of the second Temple, the people sung and shouted, *grace, grace vnto it, Zach.* 4.7.

Observations.

2. *Vineyard.*] The Church of God is a vineyard of the Lords owne planting, his hand doth set and graffe all the plants of it. 2.

Red wine.] It is in the sight of God, and so ought to be to vs, as precious and sweet as the best and most pleasant wine is vnto the taste.

Sing.] Wee are to ioy and take comfort in the good of the Church when it prospereth and fareth well. As in the Psalmes on the contrary part they grieue and mourne that the wilde beast of the Forrest did tread it vnder foot, *Psal.* 8.12. &c.

And here is a notable argument or subiect of our songs. Those that haue learning and eloquence, let them try their wits in this. Such as excell in Poetry, may here finde matter to exercise their pennes. And this is a holy vse of the gifts that God hath giuen vs, when with *Dauid* the sweet singer of Israell, our pennes walke to publish Gods praises, and when wee vtter our Poemes in commendation of his word and workes vnto his people.

3. *I Iehova doe keepe it, euery moment will I water it: least any assaile it, night and day will I keepe it.*

4. *Furie is not in mee: who so shall set me with bryar and thorne into battell, I will march through it* and *fire* them out *of it at once.*

5. *Or he shall take holde of my strength, make peace with me: peace shall he make with me.*

Exposition.

THe second step is the *Preseruation* or Gods prouidence and care of the Church thus planted, to be seene three manner of waies.

3. 41. Posit. *Safety of the Church.* First, towards the Church it selfe, he keepeth it, and is as a wall of fire round about, *Zach.* 2. 9. Moreouer he doth water it euery moment by the raine or dew of his Word and grace. So he hath his part, not onely in her planting, but in her watering.

The second thing is in regard of the enemies of the Church, prophane persons, lest any such should visit, that is to say, rudely and vnmannerly rush vpon it, he gardeth it night and day.

4. The third thing is toward Hypocrites that lurke in the bosome of the Church, for *all that are of Israel, are not Israel*, *Rom.* 9. Neither because they are among vs, are they therefore of vs. *They went out from vs, but they were not of vs, for if they had beene of vs, they would haue abidden with vs*, saith the Apostle, 1. *Ioh.* 2. 19. But (saith God) howsoeuer there be in the Church secret enemies which prouoke my wrath by their offences, yet will I not therefore suffer mine anger to rise against mine owne heritage: I haue waies & meanes enough to bring them downe, and yet to preserue my people; for if any with his briars and thornes, that is, by his malicious wickednesse doe offend, and as it were sting and pricke mee, I will eyther in Iustice punish him (marching vp and downe in warre-like manner, yet warely, without touch or preiudice to the Church) or force him by true repentance and acknowledgement of his fault, to take mee by the arme and hold my hand from striking or sending forth the fire of my wrath, that so he may taste my mercy. 5.

Obseruations.

3. *I Iehoua keepe it.*] God not only planteth, but gardeth

deth and protecteth his Church. This is her reioysing, that she is kept of such a worthy keeper.

Water it.] Wee are of our selues as the dry heath, as the barren and parched ground, vnable to bring any fruit but by speciall watering, and Gods blessing.

The Word of God is that whereby hee watereth his Church, and maketh it fertile and fruitfull. It is our duty therefore to wait for it, with as great earnestnesse as the dry and stony ground doth for raine to fall from heauen.

Euery moment.] And this watering must be continually, euery moment our hungry bodies haue not so much need of refreshing at their ordinary meales, as our thirsty soules haue of this spirituall and heauenly moisture.

Least any assaile it.] The Church, that is most amiable and worthie to be loued of all, is not without deadly and sworne enemies that from their soule seeke her ruine and ouerthrow. These enemies are restlesse day and night, they watch to doe her mischiefe.

But our comfort is, wee haue one more watchfull then they. The watchman of Israell that neyther slumbreth nor sleepeth, and who keepeth vs day and night.

4. *There is no rage.*] There be alwaies hypocrites left in the Church to exercise the faith & patience of the Saints.

God knoweth how to free the godly and to reserue the wicked vnto punishment, 2. *Pet.* 2.

Note here three forcible arguments to keepe men from sinne.

With bryar.] 1. Sinne is as brambles or bryars to pricke God, and to gall him to the heart.

Set me into battell.] 2. It biddeth God battell, and as a Herauld proclaimeth warre betweene him and vs. And to speake with the Apostle, *Shall wee prouoke God to wrath? are we stronger then hee?* 1. Cor. 10. 22. *Who euer hardened himselfe against God and prospered? Iob* 9. 4.

Fire I will cut him out of her.] 3. It draweth iudgement vpon our selues: yea the vtter ruine and destruction of our soules.

There

There be also three forcible arguments to be drawne from hence, that should moue vs to repentance, answering those former three.

5. *Lay hold on my strength.* 1 Where sin bideth battell to God, who is too hard for vs. Repentance taketh him by the arme, and holdeth his hand that it should not strike vs.

And make.] 2. Where sinne galleth and fretteth God, Repentance doth mediate peace with him.

He shall make.] 3. It not onely mediateth, but procureth firme peace and Concord: and so preuenteth his iudgements that would otherwise come vpon vs.

---

6. *As touching those to come, hee shall cause Iaakob to take root, Israel shall blossome and bud: and they shall fill the face of the inhabited world with increase.*

[a] According to the stroke of his smiter.

7. *Hath hee smitten him [a] as he smote his smiter: or is he slaine according to the slaughter of those that were slaine by him?*

8. *In measure, when thou sendest it forth, dost thou debate with it?* him *he taketh away with that his rough blast,* as *in the day of the easterly winde.*

9. *Wherefore by this shall the iniquity of Iaakob be purged, and this* is *all the fruit, that he may put away his sinne: when he shall make all the stones of the Altar as chalke stones broken in pieces, the Groues and Sunne-images shall not stand vp.*

10. *But his fenced City* shall be *desolate, pleasant habitation dismissed and forsaken like a wildernesse: There shall the calfe feede, and there lye downe, and consume the branches of it.*

11. *When the bough thereof is drie,* the twigs *shall be broken off, women shall come and set it on fire: for hee is not a people [b] of any vnderstanding, therefore he that made him, will not haue mercy on him, and he that formed him, will not shew him grace.*

[b] Of vnderstanding.

EXPOSITION.

THe third ſtep is the *Adornation* or bleſſing which hee will beſtow vpon the Church, planted, kept, and watered: and they are three. 6.

1. Stabilitie, being faſt rooted and fixed that nothing can ſhake their faith. And hereof the Lord himſelfe is the Author, whoſe right hand as it doth ſet and plant them, water and manure them, ſo it doth root and make them ſpread, And who then dare offer to plucke them vp? 42 Poſit. *Stability of the Church.*

2. Beauty, in the goodly ſpreading and bloſſoming of their branches. 39 Poſit. *Proſperitie.*

3. Fruitfulneſſe and fecundity, diſperſing farre and neere the fruits of their Faith. 38 Poſit. *Multitude of beleeuers.*

Theſe bleſſings are amplified by a diſſimilitude of Gods dealing with thoſe Tyrants, of whom he ſpake before, and towards his owne people. Firſt propounded, *verſ.* 9. hath God ſmitten (his owne people the Iewes) as hee hath ſmitten the enemy that ſmote them? or are his owne people ſlaughtered in that kinde as thoſe are ſlaughtered, whoſe hand God vſeth to ſlaughter them? 7.

Then is it ſpecified in two inſtances. 8.

Firſt, in the diuers manner of afflicting. With his people God dealeth.

1. Moderately, and in meaſure.

2. In gentle and louing manner: for though he diſperſe and ſcatter them into hard and cruell bondage, it is but as it were a ſending of them forth abroad into the world; a tranſlating of them into another place, whence they may be taken vp and replanted in their natiue ſoyle, ſo as there is hope for them to ſpring anew, farre otherwiſe it is with the wicked: for,

1. To him it is boyſterouſly and roughly.

2. Hee doth vtterly ſweep him away, and pull him vp by the roots, that his place ſhall be found no more. As before, chap. 26. 14.

Secondly, in the diuers end: to his people the Iewes whom

whom his purpose is to call (for so doth the Apostle apply this place, *Rom.* 11.27. Chastisements and afflictions serue to purge iniquitie, and to bring them to Christ through faith and true repentance, testifying the same by abolishing all false worship and seruice, that nothing may stand or hold vp the head which is enemy to Gods glory, but be throwne downe and abolished.

10. But Gods hand vpon the wicked is to their vtter ruine: how strong soeuer they seeme vnto themselues, and neuer so pleasantly seated, all shall be made a wilderneſſe; God will turne things vpside downe, from the lowest twigge to the top-branch.

11. Which on Gods part is a thing most easie and most iust: so easie, euen when he dealeth with the stoutest of them, that hee standeth not in need of any great meanes for the matter. A company of silly women shall be sufficient to doe the feat. Againe, it is most iust, for the wicked haue no wisedome, nor will learne, no not by stripes and punishments. Therefore he that made and formed them, in whose hands they are as clay in the hands of the Potter, though they be his owne worke, the creatures whom his fingers haue fashioned and made, will shew no fauour vnto them, but they shall vtterly be done away.

Obseruations.

6. *Touching those to come.*] The right hand of the Lord doth bring great changes.

His arme is no more powerfull to tumble, cast downe, lay waste and desolate a most flourishing state and people when they sinne against him, then it is to set vp and aduance the most miserable and forlorne that turne vnto him, Read *Psal.* 107.33,34,35,36,37,38.

Make to roote, &c.] Here is Gods might and greatnes euident to be seene: but behold his loue and kindnesse to his Church. He is not content to plant and keepe it, to water and manure it; but hee bestoweth all that is requisite, whereby

whereby it may grow and flouriſh. Hee maketh it ſtrong and faire, full of goodly fruit.

The ſtrength therefore of the Church and all the good of it commeth from God alone, from his prouidence and preſence, *Pſal.* 125.1.

7.8.9.10.11. *In meaſure*, &c.] Withall note the difference of his dealing with the wicked and his owne children. Vpon theſe doth he but ſprinkle a parcell of his wrath, ſome few ſparks of diſpleaſure: but the wicked hee vtterly conſumeth and burneth vp with the fire of his indignation, *Eſay* 42.25. and 66.15.

By this, &c.] Obſerue two notable things touching afflictions.

1. Their ſingular and incomparable vſe: to purge iniquity, to pardon and forgiue offences.

2. The perſons that ſo profit by it: *Iacob*, the Church and true Iſraell of God: for this is not by any vertue or quality inherent in afflictions, ſeeing the wicked taſte of this cup as well as others, and are neuer a whit the better: but by the mercy and goodneſſe of God, ſanctifying the ſame for ſo excellent a vſe vnto his children.

The iniquity of Iacob.] Forgiueneſſe of ſinnes is the peculiar priuiledge of Gods children, a treaſure which he hideth and layeth vp in the Church alone, *Pſal.* 130. 8. *Hee redeemeth Iſrael from all his iniquities*, Micah 7. 18. *Who is a mighty God like to thee, that pardoneth iniquity and paſſeth by the tranſgreſſion of the remnant of his inheritance?* Wherefore worthily in the articles of our Faith (that which wee call the Apoſtles Creed) after beleeuing that there is a holy Catholike Church, this among many other things proper thereunto is one. *I beleeue the forgiueneſſe of ſinnes.*

Neyther is there any ſinne ſo foule that Faith in the bloud of Chriſt doth not waſh away, *Eſay* 1.18.

What ſinne like vnto Idolatry? that maketh a diuorce betweene God and vs, diſſolueth the ſpirituall marriage-knot, as Adultery doth the carnall: yet lo, euen this truely repented of, findeth grace and mercy at the hand of God.

Notable to that purpose is the place of *Ieremie*, *Ier.* 3. 1. *If a man put away his wife, and she goe from him, and become another mans, will he returne vnto her any more, should not that same land be defiled? But thou hast playd the harlot with many friends, yet returne to me, the speech of Iehova.*

All sinnes therefore to Gods children are veniall, pardonable, and pardoned in Christ. As on the other side to those that are not in him, the least sinne is mortall, damnable, and bringeth damnation. This doctrine tendeth not to giue men scope to sinne, but to comfort poore repentants that haue sinned.

Be purged.] But how come sinnes, especially so great and heinous, thus to be remitted? By the onely purgation that Christ hath made, *Heb.* 1. 3. who vpon the crosse paid the full price and ransome for them. And this one purgation of his ouerthroweth all false and phantasticall purgatories that the idle braine of mans wit hath inuented.

When he shall make all the stones of the Altar, &c.] With forgiuenesse of sinnes is ioyned true repentance as an inseparable companion, or rather (in nature, not in time) the forerunner of it, *Acts* 3. 3. *Repent and conuert that your sinnes may be blotted out.*

There be certaine notes and marks whereby true repentance doth testifie and bewray it selfe.

1. A holy detestation of sinne, those sinnes especially which are most lift vp against the glory of God, and whereby we haue most prouoked him to anger.

2. To remoue all meanes and occasions of sinne demolishing and casting downe whatsoeuer is against the glorie of God.

3. Vtterly to forsake sinne, and not to resort any more as a dog vnto his vomit, or as the Sow that is washed, to the wallowing in the mire, 2. *Pet.* 2.

This is it he meaneth by saying, *the groues and the Sunne-images shall not stand vp.* that is, shall so be throwne downe and made away, that they shall neuer be reedified.

13. *A people of no vnderſtanding*] True wiſedome is in the feare of God, which is the fountaine and beginning, the prime and principalitie of all wiſedome. *Prou.*1 7. He is a foole by the conſtant verdict of the wiſeſt, and hath no iot of vnderſtanding, that careth not to decke and adorne himſelfe herewith. Let men brag neuer ſo much of their prudence in counſell, their deepe reaches and profound policies to ſway ſcepters, manage Common-wealths and Kingdomes: if they refuſe the feare of God, reject his word, where onely this feare is to be learnt, whereof can there be any wiſedome in them? *Ier.* 5. 9. Though they ſeeme as wiſe as the King of Tyrus was in his owne imagination, they ſhall dye the death of the vncircumciſed. *Ezech.*28.

12. *And it ſhall be in that ſame day, Ieiouah ſhall threſh from the channell of that riuer vnto the ſtreame of Ægypt: and* [a] *yee ſhall be gathered* [a] *one by one, ô children of Iſrael.*

[a] by one, one.

Exposition.

THE fourth ſtep is the *Perfection* of this Church, in that, 12.

1. They ſhall poſſeſſe and repleniſh the whole land, as before. For from Euphrates (meant here by *the channell of the riuer*) vnto the riuer of Ægypt, were their iuſt and lawfull bounders. The inheritance firſt promiſed to *Abraham*, *Gen.* 15. 18. and afterwards in poſſeſſion both of *Dauid*, 2 *Sam.* 8. 3. 1 *Cron.* 18. 3. and of *Solomon*, 2 *Cron.* 9. 26. 24 Poſit. *Inhabit all the land.*

2. Their calling ſhall be generall and vniuerſall. Not one left out whom God hath appointed to ſaluation. as *Ezech.* 39. 28.

Obſeruations.

12. *Shall threſh*] The miniſterie of the word is Gods flayle

flayle to ſeuer the chaffe from corne; to ſingle his out of the middeſt of wicked and prophane worldlings.

One by one] There is no threſher in the world that threſheth halfe ſo cleane: for he looſeth not one graine. *Thoſe that thou haſt giuen me I haue kept, and not one of them is loſt but that ſonne of deſtruction. &c. Ioh.7.12.* This ſingular comfort haue all that are his: it is impoſſible any one ſhould periſh, whom God the Father hath giuen to his Sonne.

And withall what a thing is this? How great an extent of loue? God hath not onely a care of the Church in generall, but of euery one particularly and by the poll. *The good ſhepheard calleth his owne ſheepe by name. Ioh.10.3.*

13. *And it ſhall be in that ſame day, a blaſt ſhall be blowne with a great trumpet, and thoſe ſhall come that periſhed in the land of Aſſur, and the outcaſts in the land of Ægypt: and ſhall bow downe to Iehovah in the holy mount at Ieruſalem.*

Exposition.

13. 44 Poſit. *All nations embracing Chriſt.*

THE fift and laſt ſtep is their *Dotacion.* For not they onely ſhall be called, but the large and vaſte countries, all the tract of the Eaſt and of the South, ſhall be conuerted vnto Chriſt, by the great trumpet, the ſound of the Goſpell comming into all the parts of the world, from one end of the heauen vnto another; which is the laſt marke that our Sauiour giueth to fore-runne his laſt and glorious comming. *Matth.24.31.* and which being once accompliſhed, the world before that age or generation paſſe, ſhall haue an end. *Matth.24.34.*

45 Poſit. *The nations honouring them.*

And theſe, ſaith he (which is the cauſe why he maketh mention of them here) *ſhall bow downe to Iehovah in the holy mount at Ieruſalem.* That is, Such ſhall be the brightnes of the new Ieruſalem, the Church of the Iewes wonne to Chriſt, that *the nations of thoſe that are to be ſaued ſhall walke*

in her light; and the Kings of the earth shall bring their glory and honour in vnto her. Rev.21.24. Read *Esay* 60. So I distinguish betweene the 14 and 15 verses in the very same manner as I finde these things distinguished *Zach.* 10. 12, 13.

Obseruations.

13. *Perish*] How miserable is the state of all those that are not in Christ. They perish in their ignorance and diuers sinnes: liuing they are dead; perdition it selfe hath already seized of them. This is all we can brag of, if we looke vnto our selues as we are the naturall sonnes of *Adam*.

A blast &c.] O therefore the excellencie of the preaching of the Gospell, neuer sufficiently to be commended! which is the great trump of God to saue those that perish, to put life into the dead. As our Sauiour saith, *Ioh.5.25. The dead shall heare the voice of the Sonne of God, and they that heare, shall liue.*

And shall bowe downe in the holy mount at Ierusalem] It is a holy fruit of the communion of Saints not to enuie the graces of God in our brethren, but to make vse of them: and where God sheweth most loue, there for men to giue most honour.

manner as I finde these things distinguished Zach. 10.

15. Perish.] How miserable is the state of all those that are not in Christ. They perish in their ignorance and divers sinnes: living they are dead; perditionis filii: both already sicked or them. This is all we can brag of, if we looke unto our selves as we are the carnall sonnes of Adam.

A blast &c.] O therefore the excellencie of the preaching of the Gospell, never sufficiently to be commended! which is the great trump of God to raise them that perish, to put life into the dead. As our Saviour saith, Joh. 5. 25. The dead shall heare the voice of the Sonne of God, and they that heare, shall live.

And shall serve him in the holy mount at Jerusalem] In a holy fruit of the communion of Saints not to omit the graces of God in our brethren, but to make use of them: and where God blesseth most love, there for men to give most honour.

Daniel 9. 24. &c. to the end of the Chapter.

24. *Seauenty* [a] *ſeauens are* * *each of them cut out for thy people, and for thy holy City* [b] *to reſtraine wickedneſſe, and to ſeale ſinnes, and to make reconciliation for iniquity, and to bring righteouſneſſe euerlaſting, and to ſeale viſion and Prophet, and to annoint* [c] *the moſt holy.*

25. *Know therefore and marke, from the going forth of the word to reſtore, and to build Ieruſalem vnto a* [d] *Meſſia Gouernor, ſhall be ſeauen ſeauens. And threeſcore and two ſeauens againe ſhall be built ſtreet and ditch, and* [e] *troubleſome ſhall thoſe times be.*

26. *And after thoſe threeſcore & two ſeauens Meſſia ſhall be cut off, and ſhall haue* [f] *nothing. And the City and ſanctuarie ſhall the people of a* [g] *forraine gouernor deſtroy, and the end thereof ſhall be with a flood, and vnto the end of the warre* there ſhall be an [h] *extreame determined deſolation.*

27. *And hee ſhall corroborate the Couenant vnto many one ſeauen, and in the halfe of that ſeauen he ſhall cauſe ſacrifice and oblation to ceaſe, and by* [i] *the abhominable wing hee ſhall make deſolation, euen till* [k] *vtter deſtruction, and that preciſely determined, be powred vpon the deſolate.*

THeſe words are a part of the meſſage which the Angell *Gabriel* ſent Ambaſſador from the God of heauen had in commiſſion to deliuer to our Prophet. It is a noble Propheſie of the ſtate of Gods people, how after the winter of 70. yeares captiuity, there ſhould come a ſpring of 70. times ſeauen yeares continuance in their land and country. In vvhich time

[a] Or weekes, meaning ſeuens of years. But the tearm (*weekes*) is not ſo cleere and ſignificant.

* So doth the verbe in the plural import.

[b] Or in reſtraining, that is, within which cõpaſs of time ſhall be reſtrained.

[c] *Heb.* Holines of holineſſes.

[d] Or an anointed gouernor.

[e] *Heb.* in trouble.

[f] No more to doe there.

[g] *Hebr.* A Come-gouerner, in Latin *Aduena.*

[h] *Hebr.* Preciſenes of deſolations, that is, extreame deſolation preciſely determined.

[i] *Hebr.* By the wing of abhominations.

[k] *Hebr.* Conſummation.

time the Temple and Citie ſhall be built anew, Chriſt the Lord of the Temple by his perſonall preſence ſhall abo. liſh the legall worſhip, and at the laſt in fact take it quite away, deſtroying both Temple and City by the Romaine Armies, which iuſtly ſhall light vpon their heads for refuſing the ſaluation which this great Prophet their Lord and redeemer came into the world to bring vnto them.

Three queſtions heere naturally ariſe vpon the vnfolding whereof the vnderſtanding of this Scripture doth much depend: one from what time theſe 70. ſeauens take their beginning: another when they determine and haue an end: the third, who ſhould be the Meſſiah here ſpoken of. For the diſcuſſing of theſe, and to bring ſome light to ſo darke and difficult a peece of Scripture, ſomewhat muſt firſt be ſaid of the 70. yeares captiuity, and of *Darius* the Mede, and *Cyrus* King of Perſia, that brought an end vnto it.

There were 3. captiuities of Gods people all mentioned, 2. *Chron.* 36. and 2. *Kings* 24. and 25.

The firſt towards the end of the third yeare of *Iehoiakim*, and the beginning of his fourth, being the firſt yeare of *Nabuchadnetſar*, when *Daniel* and his fellowes were led away captiues, *Ier.* 25. 1. *Dan.* 1. 1.

The ſecond vnder *Iehoiacin* or *Iechonia* about the eight yeare of *Nabuchadnetzar*; from whence *Ezechiel* is wont to reckon, *Ezekiel.* 1. 2. being himſelfe one of that captiuitie.

The third in the eleuenth of *Zedechia* and ninteenth of *Nabuchadnetſar* when the City & temple were deſtroyed: from which of theſe the 70. yeares captiuity ſhould begin, is a great queſtion. I referre it to the firſt: for,

1. *Ieremy* giueth but 70. yeares to *Babel*, which are firſt ſpoken of when great *Nebuchadnetzar* began his raigne, *Ierem.* 25. And by thoſe 70. yeares of *Babel* hee boundeth the captiuity, *Ier.* 29. 10. *When 70. yeares be accompliſhed to Babel* (ſo I read, not, at Babel) *I will viſit you, &c.*

2. Thoſe words being written to the Iewes of the ſecond captiuity,

captiuity, are an apparant proofe that, part of the 70. yeares captiuity was then expired. And thus it may well ſtand that *Haggai* ſaith, in the ſixt yeare of *Darius*, that many there preſent had ſeene the former houſe, *Hag.* 2. 3. for it was deſtroyed not paſt 67. yeares before. Alſo *Daniel* was not to old to wield the Babilonian Empire in the time of *Darius Medus*, it being but the 70. ſeauenth yeare of his captiuity. And *Ezrah* (whoſe father *Seraiah* was ſlaine when the Temple was burnt, 2. *Kings* 25. 21.) might be actiue in the ſeauenth of *Artaxerxes*, *Ezra* 7. 8. which was 21. yeares after that ſixt yeare of *Darius*, and ſo 88. yeares from the death of his father. All which things, but by this reckoning, could hardly be admitted.

He that pulled downe the Babylonian pride, was *Darius* the Mede. *Cyrus* (as *Zenophon* alſo writeth) was but the Lieutenant of his Armie, and acknowledged him his Soueraigne: For,

Firſt this Conqueſt is euery where attributed to the Medes, *Eſay* 13. 17. *Behold I will raiſe vp againſt him the Mede, Ier.* 51. 11. *The Lord raiſeth vp againſt Babylon, the Spirit of the Kings of Media*; and *verſ.* 28. *Prepare againſt her the Nations, the Kings of Media, her Princes and all her Nobles, and all the Land of his Dominion.*

Secondly, *Darius* tooke (of his owne authority, not by any mans guift) the Kingdome, as ſoone as *Belſhazzer* was ſlaine, *Dan.* 5. 31. And hee it was whom the Angell did encourage and ſtrengthen, *Dan.* 1. 11. That he might ouercome the Chaldeans, hee diſpoſed of the Empire, and ſet vp 120. Gouernours, *Dan.* 6 1. And in all his time no mention is made of *Cyrus*.

Thirdly, *Daniel* reciteth his viſions in order thus. In the firſt yeare of *Belſhazzer*, *Dan.* 7. 1. In the third yeare of *Belſhazzer*, *Dan.* 8. 1. In the firſt yeare of *Darius*, *Dan.* 9. 1. In the third yeare of *Cyrus*, *Dan.* 10. 1.

Fourthly, *Darius* raigne is reckoned as diſtinct from *Cyrus* and before *Cyrus*, *Dan.* 6. 29. He raigned not a yeare (being 62. yeares old when *Belſhazzar* was ſlaine, *Dan.* 5. 31.)

and let *Cyrus* his Succeſſor: for *Daniel* in the firſt of his raigne vnderſtood the 70. yeares to be that yeare accompliſhed. *Dan.* 9 2. So the Propheſie of *Ieremie* was fulfilled, that the 70. yeares Captiuity, and the Babylonian Monarchie ſhould end together. *Ier.* 25.12. & 29.10.

But it will be obiected that, 2 *Chron.* 36.20. the captiuity laſteſt till the Kingdome of Perſia came in. Therefore that *Cyrus* raigned together with *Darius*; elſe the Babylonian Monarchie ſhould not end with the captiuity: for the raigne of *Darius Medus* came betweene.

I anſwer, *Darius* raigne was a part of the Perſian Monarchy; for he wrote himſelfe King of the Medes and Perſians: and ſeeing the Perſian name preuailed aboue the Medes, and that inſtantly (*Darius* dying the ſame yeare) *Ezra* calleth the whole ſucceſſion from the time of the taking of *Babilon*, the Kingdome of Perſia.

This *Darius* was the ſonne of *Aſſuerus*, of the ſeede of the Medes, *Dan.* 9.1. whom (leauing to euery man his iudgement free) I take to bee that *Aſſuerus* which was Queene Eſters huſband, and that ſhee was not wife, neither to *Darius Hyſtaſpis*, or any other ſucceeding King: for,

Firſt, there bee but two *Aſſueruſſes* mentioned in the Scripture: this and another, *Ezra* 4. 6. Succeſſor vnto *Cyrus*. But he raigned nothing neere 13. yeares, as our *Aſſuerus* did, *Eſter* 3.7. compared with *Eſter* 9.1. nor was a friend but a perpetuall enemie to the Iewes. And ſeeing the holy Ghoſt doth ſo preciſely diſtinguiſh the Perſian Kings by their ſeuerall and proper names, which bring great light vnto a Story: I would not confound theſe things to giue two names to one, and the ſame perſon; that in one place he ſhould be called *Darius*, in another *Aſſuerus*, without apparant euidence and warrant out of the Scripture.

Secondly, the whole courſe of *Eſters* Story ſheweth that it was acted during the captiuity; for it is not credible that after the returne of 49000. vnder *Cyrus*, *Ezra* 2. there ſhould bee left ſuch a multitude of Iewes, and of that

ſtrength

ſtrength, as at *Suſis*, were able to kill 800. of their enemies, and in the reſt of *Aſſuerus* Dominions, 75000. *Eſter*, 9.12. 15.16. nor would *Mordecai* and Queene *Heſter* after the Temple built againe haue inſtituted the *Purim*, *Eſter* 9.31. without ſending to the houſe of God to enquire of the Lord by the mouth of his Prieſts and Prophets, what were to be done as the people did, *Zach.* 7.2.3. And in the Letters that *Mordecai* wrote to all the Iewes which were in the Prouinces of King *Aſſuerus* farre and neere, appointing them to celebrate that day, *Eſter* 9.20.21. they in *Iudea* would by name haue beene ſpoken of, if at that time the people had beene come back?

Thirdly, *Aſſuerus Heſters* huſband was King of Media and Perſia; for hee made that great feaſt to the Princes of his Armies of Perſia and Media, *Eſter* 1.3. and the acts of *Mordecaies* greatneſſe are ſaid to be regiſtred in the *Chronicles* of the Kings of Media and Perſia, *Eſter* 10.2. But I finde not after *Cyrus* once came to the helme, that they are at any time in holy Scripture called Kings of Media and Perſia, but of Perſia only: for being at the firſt a beaſt of two hornes, the Kingdome of Media and Perſia, *Dan.* 8.20. this latter that roſe vp after, grew higher than the other and tooke the honour from it, *Dan.* 8,3.

Fourthly, Why doth the holy Ghoſt, *Dan.* 9.1. ſpeake of *Aſſuerus* father to *Darius* the Mede, more than of the father of *Cyrus* or any other, but for ſome ſpeciall purpoſe? And that muſt be in regard of the Story of *Eſter*.

Fiftly, *Mordecaies* age doth proue it; his oppoſing againſt *Haman*, and the other things he did in the twelfth of *Aſſuerus* cannot be thought to come from ſo old a man as he muſt bee, if you make *Aſſuerus* to be *Darius Hyſtaſpis*: for from the captiuity of *Ieconias* when *Mordecai* was led away, *Eſter* 2.6. to the twelfth of *Aſſuerus*, are 83. yeares: and if hee were then but 7. yeares of age, which is not likely, he muſt now be 90. neither is to be thought that hee would at thoſe yeares begin to enter into the affaires of the State (eſpecially of ſuch a great & turbulēt State) as he did,

Eſter 10. *Barzillai* long before being but 80. refuſed a better offer to be in *Dauids* Court, becauſe of the greatneſſe of his age. 2. *Chron.* 19. 33, 34, 35, 36.

This *Aſſuerus* raigned from *India* to *Ethiopia* as it is commonly tranſlated. But the Hebrew is from *India* to *Cuſh*. *Cuſh* may bee taken as well for *Arabia* as *Æthiopia*; and to ſome parts of *Arabia* his Kingdome might well reach, euen whilſt the Babilonians bare their greateſt sway: for the Kings which ſhould ſubdue *Babylon*, that is the Medes and Perſians, are called mighty Nations and great Kings, *Ier.* 27. 7.

And *Herodotus* in his firſt Booke doth wonderfully extoll the great power of *Cyaxeres* the Mede (by that name Stories call this *Aſſuerus* and his father) who ruled (as hee ſaith) ouer all *Aſia*, and ſubdued the Aſſyrians, the Babylonians only excepted: it is like his territories extended to the Indians Eaſtward, and of the other ſide vnto *Arabia* and *Nebuchadnetzars* moſt about *Babylon*, and in *Ægypt*, *Tyrus* and the regions of *Aſia minor*.

Howſoeuer it were, if hee enlarged not his bounds ſo farre, whilſt *Nebuchadnetzar* was aliue, at the leaſt he might doe it in the time of *Euilmerodach*, who loſt much to the Medes and Perſians, and was at the laſt ſlaine in battaile againſt them.

That which maketh all the doubt is that *Mordecai* was carried priſoner fr ō *Ieruſalem* by *Nebuchadnetzar*, King of *Babel* in the captiuity of *Ieconiah*, *Eſter* 2. 6. Therefore he dwelt not vnder the dominion of *Aſſuerus* the Mede: for from *Nebuchadnetzar* till *Babel* was taken by *Darius*, none of the Medes had footing in that Kingdome. Nay, the Iewes by Gods ordinance were to ſerue the King of *Babel*, his ſonne and ſonnes ſonne till the yeares of the captiuity ſhould be expired, as may bee gathered by *Ier.* 27. 7. 2. *Chron.* 36. 20. And a Babylonian King (if it were during the captiuitie) this *Aſſuerus* could not bee; for the Kingdome of *Babylon* was promiſed to *Nebuchadnetzar* his ſonne and ſonnes ſonne, *Ier.* 25. 6, 7. who are named

to

to bee *Euilmerodach*, 2. *Kings* 25. 27. and *Belshazzar*, *Dan.* 5.

This indeed is a great obiection, to the which of a certaine I can say nothing. But seeing *Assuerus* was a King of the Medes and Persians, and euen during the Babilonian captiuity there was at *Susis* where *Assuerus* kept his court, *Ester* 1. 2. a Pallace for the Kings of Media and Persia: *Dan.* 8. 2. Why may it not be that multitude of the Iewes dispersed themselues hither and thither into diuers Countries, as they could best make shift, especially in the confusion and shuffling of things, when *Nebuchadnetzar* was throwne out of his Kingdome; and *Mordecai* happily among the rest might transport himselfe to *Susis*.

In this City was *Daniel* the third yeare of King *Belshazzar*, *Dan.* 8. 2. for so I hold hee was indeed and not in a vision: he might bee by the riuer Vlai in a vision: but when he saw that vision he was really in the Pallace at *Susis*. Belike in regard of his great wisedome hee was sent thither vpon some Embassage or other employment for the seruice of the King his maister: So *vers.* 27. of that Chapter seemeth to import; for certainely at that time *Susis* was of the Medes dominion.

The generality therefore of the people might be vnder the King of *Babel*; for it was the Babylonicall captiuity, seing the Land of *Iudea* belonged to the Babylonian, and no returne could be without his leaue) though many of them shifted for themselues elsewhere.

Perhaps also the King of Medes, either taking aduantage of those great changes in the state and Commonwealth that could not but fall out vpon the expelling of *Nebuchadnetzar*, or in the loosenesse of *Euilmerodachs* raigne when his father was dead, subdued those places in *Mesopotamia* about the riuer *Chebar*, whether the Iewes of *Ieconias* captiuity were led away, *Ezech.* 1. 3. & 2. 25. many other things there bee which might make an alteration, that are not particularly and by name expressed in the Scripture.

Scripture. Wherefore Gods great goodneſſe to his poore afflicted Church did herein maruellouſly ſhew it ſelfe, that at one and the ſame time, vnder the captiuity, in the middeſt of their greateſt heauineſſe; *Mordecai* and Queene *Eſter* among the Medes, and *Daniel* with the Babylonians were ſo highly exalted.

After *Darius* death came the proclamation of *Cyrus* which is recorded, 2. *Chron.* 36. & *Ezr.* 1. That *Darius* was then dead appeareth by the *Memorandum* found among the records, *Ezra* 6.2.3. made in the firſt yeare of K. *Cyrus*: *Cyrus made a decree, &c.* and by the proclamation it ſelfe, *Thus ſaith Cyrus King of Perſia: God hath giuen vnto mee all the Kingdomes of the Earth, &c.* If *Darius* had been liuing, *Cyrus* would not haue written himſelfe King of *Perſia*; for all *Darius* time it was the Medes and Perſians: At the leaſt he would not haue ſaid, *that God had giuen him all the Kingdomes of the earth*, when *Darius* was his Soueraigne; neither would he haue beene named King of *Babel* at that time (as *Ezra* 5. 13. relating thereunto doth call him) which without queſtion was *Darius* his during his life, *Dan.* 5.31. & 6.1.2. *&c.*

Now then for the firſt queſtion (of the three formerly propounded) from this Edict of *Cyrus* (the time when the ſeauenty yeares captiuity ended) begin the ſeauenty ſeauens: for,

1. Certainely, they include the whole time of the peoples welfare; ſo the words of the Angell ſound, *Seauenty ſeauens are determined vpon thy people and vppon thy holy Citie*: But that was promiſed to be aſſoon as the ſeauenty yeares captiuity ſhould expire, *Ier.* 29. 10. *After ſeauenty yeares bee accompliſhed to Babel, I will viſite you, and performe my good promiſe, to cauſe you to returne to this place.* The performance of which promiſe *Daniel* heere prayeth, that God would not deferre, *verſe* 19. And the Angell telleth him, *verſ.* 23. hee was heard in that hee prayed for, and that the Angell was come to declare the ſame vnto him.

2. The Angell ſpeaketh of the going forth of the word,

as of a thing notorious: which must needs be the word or proclamation that was to come from *Cyrus*; for of him the Scripture speaketh by name, *Esay* 43. 23. and other promise there was not any.

3. To suspend the beginning so long, as till *Darius Nothus*, or the second *Artaxerxes* (whom they call *Artaxerxes Muemon*) were to make *Daniel* & the whole Church (for whose comfort this Prophesie was reuealed) ignorant of the beginning. And then there should haue needed another to haue interpreted the Angell, and to shew when that Edict was to be published.

It is true, the Edict was not gone forth when *Daniel* vsed this prayer; for his prayer was in the raigne of *Darius* the Mede, at what time *Cyrus* was not as yet the absolute Lord: But it appeareth, *Dan.* 9. 1, 2 *Daniel* knew the time was now come when the same must be accomplished, and *Cyrus* notoriously knowne to be the person that must doe it, *Esay* 43. 23. So that of this Edict presently to be promulged, both himselfe and the whole Church tooke certaine knowledge: where some obiect that the Angell speaketh not of the bringing back of the people, or of the building of the Temple, but to build *Ierusalem* againe, and therefore that it cannot be meant of *Cyrus* Edict; but must bee referred to the twentieth of *Artaxerxes Mnemon*, when *Nehemie* receiued commission from him to build the Citie of the sepulchres of his fathers, that is to say *Ierusalem*: it is much mistaken: for,

1. *Daniels* prayer was for the Sanctuary as well as for the Citie, and the Angell no doubt entendeth the building of them both.

2. The promise maketh it cleere; for the Prophet *Esay* long before told what *Cyrus* Edict should be: *Esay* 44. 23. *Let Ierusalem bee reedified, and the foundation of the Temple layd.* According to which words you must construe the words of the Edict it selfe, though it expresse but the house at *Ierusalem* by name. The same being made to fulfill the word foretspoken of by the Lord, 2. *Chr.* 36. 22. & *Ezr.* 1. 1.

Euen

Euen as on the other side, by vertue of the first *Artaxerxes* inhibition to build the City, the worke of the house of the Lord was restrained: *Ezr.* 4.21.24. So both were in true meaning ioyned together: And *Ezr.*4.12. the enemies of the Iewes wrought in the time of that first *Artaxerxes*, that the Iewes were a building of *Ierusalem* and repairing of the walles; therefore the Edict of *Cyrus* bare them out to doe it.

3. The Angel ioyneth the destruction of the Citty and the Sanctuary, both to be after 62. seauens, *vers.* 26. therefore they begin together.

This is then the beginning of the seauens, their end is at the destruction of the Citie and Temple by *Vespatian*; so farre they reach, and are not determined by the death of Christ: for,

First, the Angels words (answering *Daniels* prayer) are so expresly, *vers.* 24. *Seauenty seauens are determined for thy holy Citie*. And againe, *vers.* 27. *The Citie and the Sanctuary shall the people of a forraine Gouernour destroy.*

Secondly, the desolation that the Romane Army should make, *vers.* 26. & 27. and was done some 40. yeares after the death of Christ, is in the 27. *verse* expresly made a worke of one part of the seauenth seauen.

The last and greatest question is touching the Messias here spoken of; for to applie it to any other than to the true Messiah, Christ our Sauiour, some haue branded with the marke of Iudaisme. But Messiah in the absolute (2. *Sam.* 1.21.) Messiah adiectiuely taken (*Leuit.* 4. 3. &c.) the Messiah of Iehovah (proper vnto Christ, *Psal.* 2. 2. 1. *Sam.* 2. 10.) are attributed vnto other, euen vnto such as were no types of Christ. (*Esay.* 45. 1.)

Many things there are which induce me to thinke, that this place is not to be vnderstood of Christ the Lord.

1. The Hebrue distinction *Athnach* (*vers.*24) maketh a full point after the seauen seauens, thus, *from the going forth of the word to a Messiah gouernor shall be seauen seauens.* Which being but 49. yeares reach not to Christs time. To

set

ſet the points at naught, as inuented by the Maſſorits, is to weaken all the ioints of holy writt. The ſingular vſe of *Athnach*, you may notablie ſee, 2. *Kings* 2. 14. Where this onely accent bringeth light to the true expoſition of that Scripture, and freeth it from a dangerous error, which otherwiſe the text might ſeeme to giue countenance vnto.

2. This Meſſiah was not to be cut off whileſt Ieruſalem ſtood and flouriſhed, for ſo the Angell ſayth, *ver.* 26. *Sixtie two ſeauens the cuttie ſhall againe be built, ſtreet and wall.* And after thoſe ſixtie two *Seauens*, *Meſſiah ſhall be cut off.* Therefore it is not meant of Chriſt; for, Ieruſalem continued built ſtreet & wall ſome fortie yeares after his death. Some would needes faſten a ſtrange kinde of ſpeech vpon the Angell: for who euer ſayd 7. and 62. when he may aſwell ſay 69. Neither can it be excuſed by the Hebrue phraſe. They indeed commonly ſet the leſſer number firſt as nine and ſixtie, for ſixtie nine (*Gen.* 5. 17.) though you may ſee by this very place that the ſame is not perpetuall. But for ſixtie nine to ſay ſeauen and ſixtie two, was neuer ſpoken in the tongue of Canaan.

3. It is not nothing (though I will lay no great waight vpon it) which is ſaid *verſ.* 26. *Meſſiah ſhall be cut off, and and there ſhall be nothing to him*, no remaine of any power: nothing left of him. The phraſe importeth an vtter extinguiſhment without hope of reuiuer: But of the death of Chriſt the Prophets are wont to ſpeake in any other kinde of ſtile, *Eſay* 53. 8. *By diſtreſſe and iudgement is he taken away: but his generation who ſhall declare?* meaning, that for all that he ſhall liue for euer.

But to let that paſſe, how will the time of his cutting off, (if you referre it to the death of Chriſt) agree? For, after thoſe 7. ſeauens and 62. ſeauens wherein Meſſiah ſhall bee cut off, there is but one ſeauen left from thence to the deſtruction of *Ieruſalem.*

To ſalue this, ſome reckon the firſt ſeauen ſeauens in Computation, after the 62. though in the Angels narration they haue the præcedence, making the 62. to reach to

Christs baptisme: the other seauen seauens from thence to the ruine of the state and policie of the Iewes. Touching the last seauentieth that (say they) the Angell leaueth out, because God for his Elect sake hath shortened those daies, as our Sauiour teacheth. *Mat.* 24.

But first this maketh the holy oracle confused and obscure, if the Angell speaking first of seauen seauens, and then of 62. seauens, and beginning with the latter expressly and by name, should neuer make mention of the former; but contrariwise, mention only one seauen [*vers.* 27.] and by that vnderstand the first of those seauen seauens, which all entendment would carie to that which alone is behind of all the number. Againe, it were confused to tell first of the destruction of the City & sanctuary, [*vers.* 26.] and then to come backe, [*vers.* 27.] to the death of Christ, in the first of those seauen seauens, that is, to a thing done some forty yeares before: Whereas in the sence that wee doe follow, all things flow naturally, properly, aptly, and in a method worthy of an Angell: for, first he layeth down the totall of the 70. seauens, then sub-diuideth them into 7. 62. and one (that is to say, the seauentieth) and handleth euery part in order: As by the exposition shall appeare.

Secondly, to leaue out one while seauen of the number, can haue no excuse. Indeed 70. seauens may bee spoken instead of sixty nine and a halfe, or some such parcell; and that is the rule of a round entire number put for a broken one: but to propound 70. and to handle but 69. no rule nor example warranteth. And it crosseth the words of the Angell in the beginning; *Seauenty seauens are each of them cut out, &c.* He ioyneth a verbe singular to a nowne plurall, to note, that euery part and period of these seauens is precisely to hold without any fraction. As for the words of our Sauiour Christ, that God for the Elects sake shortened those daies, they are manifestly wrested. He shortened nothing of that which the Angell did foretell, when he spake of 70. seauens to bee cut out; but in his euerlasting

counsell

counsell decreed those dayes of the affliction of the Iewes to be but short: for had they beene as long as they were sore and eager, the whole Nation must haue perished.

Wherefore I take it, that by a Messiah or annointed gouernour, hee meaneth a gouernour which the Iewes shall haue set vp from among themselues, opposed to a forraine gouernour, *vers.* 26. For, before the destruction of *Ierusalem* by the Romanes, there were two Rulers of the Citie: one of their owne People, a Iew by profession or birth; the other a stranger, appointed Deputy by the Romane State. The first Messiah or annointed gouernour was *Nehemie*, whom *Artaxerxes* constituted Prince in the Land of *Iudea*, in the twentieth yeare of his raigne, *Nehem.* 5. 14. being iust 49. yeares from the Edict of *Cyrus*: Hee built a Pallace for the Princes Court, *Nehem.* 2. 8. and *Sanballat* in a Letter to *Nehemie* vpon his building of the walles, scoffeth at him, as if he meant to be King of the Iewes, *Nehem.* 6. 6. which *Nehemie* there worthily putteth off, as a fiction of his owne deuising: *Nehem.* 6. 8. Whether *Nehemie* and the rest were annointed with oyle or no, I passe not, no more than I doe of *Cyrus*, or of those of whom the *Psalmist* speaketh, *Ps.* 105. 15. *Touch not mine annointed ones, and doo my Prophets no harme.* The Angell giueth him the name of annointed; because he was of that People, whom God had sanctified to himselfe.

These things præmised; let vs see how we may make vp this number of seauenty seauens, that is, of 490. yeares: which I would thus reckon.

The Persian Monarchie, whereunto men giue some 106. yeares, some 125. some 130. some 190. some 220. and the Hebrewes generally but 50. did in truth endure 70. yeares, and no more, as I gather out of the 23. of *Esay*; the Scripture in those vncertainties, being the onely Oracle you can resort vnto: In that Chapter the Prophet, *vers.* 1. forewarneth *Tyrus* of a threefold calamity to come vpon her: one by her home seruants, the second by the Chaldeans, the third by *Alexander* the great out of the Land of *Cittim*:

The two latter he insisteth most vpon from the 14. *verse*: *Seauenty yeares she shall be forgotten*, meaning laid waste and desolate, *vers.* 15. *euen the dayes of one King*, that is, during all the time of the Babylonian Empire, who for the dishonour of lying there so long in siege, *Ezech.* 29. is (*Iosephus, lib.* 1. *cap.* 11. saith, 13. yeares) did beare mortall hate to her.

Afterwards she shall flourish againe, be iolly and frollicke as the Prophet expresseth by an Apostrophe, or turning of his speech vnto her, *vers.* 16. But how long must that indure? it is easily gathered out of the beginning of the 17. *verse*; for when hee saith, *After seauenty yeares the Lord shall reuisite Tyrus*, meaning, shall giue her a second blow by *Alexander* the great, hee doth plainely shew that the continuance of her prosperity which was from *Cyrus* to *Alexander*, should be 70. yeares, and consequently that 70. yeares are the bounds of the Persian Monarchie.

And in all reason it could not bee much longer, seeing *Nehemie*, who was no babe, but a Prince and a chiefe Commander among those that ascended out of the captiuity in the beginning of *Cyrus* raigne, *Ezr.* 2. 2. liued to see the last *Darius*, *Nehem.* 12. 22. So as, if you gaue him then but 20 or 25. yeares, & to the Persian Monarchy but 70. he was fall vpon 100. beyond which yeares it was not ordinary for men in those dayes to liue.

Concerning the particular yeares of the Kings of Persia, which make vp the full summe of 70.

The first King was *Cyrus*, who raigned three yeares, at the least; hee began the third. *Dan.* 10. 1.

The second, *Artaxerxes*, vnder whom the Iewes are said to returne; *Ezr.* 4. 12. whose returne was indeed vnder *Cyrus*. To him the enemies of the Iewes wrote their Letters to hinder the building of the Temple, when it was yet scarce begun; *Ezr.* 4. 12. which was the second yeare after their returne: *Ezr.* 3. 8. wherefore hee could bee no other than *Cambyses* the sonne of *Cyrus* that raigned in his fathers absence. We giue him with the Hebrewes, after his fathers

fathers death 6. yeares: the most that the greatest part of Chronologers bestow vpon him, is but 7.

The third, *Assverus*, hee is mentioned, *Ezr.* 4. 7. and seeing *Artaxerxes* is proued the immediate successor vnto *Cyrus*, this *Assuerus* must needs be one that came in time after *Artaxerxes*, though in that place of *Ezra* hee be named before him. *Ezraes* words haue this meaning; *The people of the Land discouraged the people of Iudah, and troubled them in building all the dayes of Cyrus, vnto the dayes of Darius: for in the raigne of Assuerus* (Predecessor to *Darius*) *in the beginning of his raigne they wrote an accusation against the Inhabitants of Iudah and Ierusalem. And* (before that) *in the dayes of Artaxerxes, Mithredath, Tabeel and the rest of their Colleagues wrote, &c.* Wherefore *Tremelius* looking to the sence, doth well render it, *As in the dayes of Artaxerxes, Mithredath, Tabeel, &c. had written.*

I take this *Assuerus* to bee *Smerdis* the Vsurper: for where it is said, *Dan.* 11. 2. that before *Xerxes* three Kings shall stand vp in Persia, they are not to be reckoned from *Darius Medus*, notwithstanding he were spoken of in the first *verse*, but from that time that the Angell spake the wordes, being in the raigne of *Cyrus*: so as in saying, *three Kings shall yet stand vp*, *Cyrus* cannot bee comprehended.

The 3. Kings therefore were *Artaxerxes*, (or *Cambises*) *Assuerus*, (or *Smerdis*) and *Darius*. Hee raigned not a yeare.

The fourth King is *Darius*, *Ezr.* 4. 5. which is *Darius Hystaspis*: He is called King of *Ashur*, *Ezr.* 6. 22. in the very same sence that *Cyrus*, *Ezr.* 5. 13. And *Artaxerxes*. *Nehem.* 13. 6. are called Kings of *Babel*: for *Ashur* in that place is taken for *Babel*, as it is also, *Esay* 52. 4. *Babylon*, by the consent of all Historians, being anciently a part of *Assyria*, and now in *Darius* hand, all these Kingdomes ioyned together.

In the second yeare of his raigne, he gaue leaue to build the Temple, *Ezr.* 4. 24. and the sixt yeare of his raigne, hee

gaue leaue to build the Temple; *Ezr.* 4. 24. and the sixt yeare of his raigne it was finished. *Ezr.* 5.6.15.

Darius that gaue leaue to build the Temple, must needs be *Darius Hystaspis*, not *Darius Nothus* nor any other that came long after him: for,

1. It was one that raigned within very short time after the 70. yeares expired; seeing *Zacharie* in the second yeare of that *Darius* raigne, bringeth in the Angell speaking thus: *Zach.* 1.12. *How long wilt not thou haue mercy on Ierusalem, and on the Cities of Iuda, with whom thou hast beene wroth these* 70. *yeares*, and *Zach.* 7.5. the Prophet saith, *When you fast and mourne in the fift and sixt Moneth, and these seauenty yeares*, Which was spoken in the fourth yeare of that *Darius*.

The Phrase, (*these* 70 *yeares*) must needs import that they were not long before ended.

2. The age of *Ezra*, and of those to whom *Haggai* speaketh, *Hag.* 2.3. *Which of you saw the former house?* will not suffer you to referre it to the times of *Darius Nothus*.

Histories giue this *Darius* 20. yeares, and so much the Computation of the 7. weekes doth warrant.

The fift King was *Artaxerxes*, *Ezr.* 7. whom I take to be sonne to *Darius Hystaspis*; This is that worthy Prince vnder whom *Ezr.* first found fauour for the house of God, *Ezr.* 7. and after him *Nehemie* had commission to build the Citie and to settle a gouernment there, *Nehem.* 1. Some 33. yeares of his raigne are set downe, *Nehem.* 13.6. In the 32. yeare of *Artaxerxes* King of *Babylon*, *I had returned to the King onely at the end of a yeare, I got leaue*: of him is meant, *Ezr.* 6.14. *they built and brought it to perfection, by the aduise of the God of Israel, and by the aduise of Cyrus and Darius, and Artaxerxes King of Persia*. *Artaxerxes* is there (by anticipation) ioyned to his father *Darius Hystaspis*, because the purpose of the holy Ghost was to set downe all the furtherers of the worke together: for albeit the structure and edifice of the house was made an end of in the sixt yeare of *Darius*; yet *Artaxerxes* by his decree furnished

the

the ſacrifices and the veſſels for the miniſtery of the houſe, and other neceſſaries: As it followeth in the next Chapter, *Ezra* 7. And ſo was a coadiutor for the perfitting of the Temple. Such anticipations are common in the Scripture. See *Exod.* 16. 33. 34. 35.

This decree of *Artaxerxes* was in the ſeauenth yeare of his raigne *Ezr.* 7. 7. which is not to bee taken the next yeare after the ſtructure of the Temple, finiſhed in the ſixt of *Darius Hyſtaſpis*, as if by that it might bee gathered that *Darius* and *Artaxerxes* were all one; but ſome yeares after: for the very firſt *verſe* of the ſeauenth Chapter of *Ezra* giueth ſome kinde of inckling that there beginneth a new Story in the daies of another King. *Now, after theſe things, in the raigne of Artaxerxes, King of Perſia, Ezra the ſonne of Seraiah &c. went vp from Babilon.*

Further of the Kings of *Perſia* you finde nothing, ſaue that, *Nehem.* 12. 22. the Catalogue of the high Prieſts, is reckoned vp till the Kingdome of *Darius* King of *Perſia*, which was the laſt *Darius* whom *Alexander* the great did conquer; for *Iaddua* the high Prieſt there mentioned, is he that met *Alexander*. Therefore to the Kings that ſucceede *Artaxerxes* I giue among them the remainder of the 70. yeares, namely 26.

Great *Zerxes* I put not in this number, who ſpent his time in warres abroad, whilſt *Artaxerxes* did all at home: And therefore the holy Ghoſt hath him not in his Catalogue, *Dan.* 11. 2. hee is named a *fourth King*; but that is in reſpect of the Grecians. And were he King, or no King, all his yeares are ſwallowed vp in *Darius* his fathers, and his ſucceſſors.

The next difficultie is in the Greeke gouernment more vncertaine than the former: for here we lacke the light of the holy Scripture to go before vs. And all other accounts whether taken from Hiſtorians in the ſucceſſion of the Syrian Kings, the high Prieſts, the Macchabees, or the *Ptolomies* of *Ægypt*, *&c*, or from Aſtronomicall obſeruations, and the Eccliſes reckoned vp in *Ptolomie*, or from the

Olym-

Olympicke games which crosse this accompt of 490. yeares, from the first of *Cyrus* to the destroying of *Ierusalem*, that is the word of truth vttered by the Angell, are vaine, and not to bee beleeued.

This is certaine that the first 70. yeares & the last 73. being knowne as they are one as I haue shewed by *Esay*, and the bookes of *Ezra* and *Nehemie*: the other by the new Testament and Ecclesiasticall Storie, the interuenient time cannot bee vnknowne, though how to reckon each particular in so great variety of Greeke and Latin Historians, it be a thing impossible: wherefore let the Greeke gouernment (accompting it to beginne with *Alexander*, and to expire at *Cleopatraes* death) haue 321. yeares. Betweene *Cleopatraes* death, and the time that our blessed Sauiour was borne, are commonly reckoned 26. yeares. Christ liued 33. yeares and somewhat more: from his death to the destruction of *Ierusalem* by the Romanes are 40. yeares.

So then vpon the whole matter, the 70. seauens that is 490. yeares, are thus made vp.

The Persian Monarchie held 70. yeares.

The Greeke gouernment was, 321.

From *Cleopatraes* death to the birth of Christ are, 26.

Christ liued, 33. yeares.

From this death to the destruction of *Ierusalem*, 40. yeares.

Totall. 490.

A word now or two for a particular explication of the Text.

Wherein the Angell first layeth downe the summe of all, [*verse.* 24.] That instead of 70. yeares captiuity, wherein the Land lay desolate and kept her Sabbaths, they shall dwell in the Land 7. times 70. yeares before the Citie and Sanctuary shall haue an end; so farre doth the mercy of God exceed his wrath: within the compasse of which time, (and euen vpon the point of the expiration of it, some forty yeares before) Christ, the King, Priest and Pro-

phet

phet of his Church, ſhall performe the worke of our redemption: for hee was to come the ſecond Temple ſtanding, *Hag.* 2. 9.

The power of his Kingdome euident in aboliſhing ſin, and bringing in euerlaſting righteouſnes.

Sinne he doth aboliſh by mortifying and ſubduing the power of it by his death: by pardoning and forgiuing both the guilt and puniſhment; by the full and all-ſufficient ſatisfaction that hee hath made vpon the Croſſe, who is the propitiation for our ſinnes, righteouſnes (euerlaſting righteouſneſſe, which ſhall make vs accepted of God for euer, and neuer can be loſt as *Adams* was) hee doth bring in: firſt, by the reckoning and imputing of his owne righteouſneſſe vnto vs, & making it ours through faith; whereby wee are iuſtified or held iuſt and righteous euen in the ſtrict and moſt exact Iuſtice of God himſelfe: Secondly, by making vs new creatures by the vertue of his reſurrection.

Againe, he is our Prophet, by whom onely God ſpeaketh vnto vs in theſe latter dayes, and in whom all viſions and reuelations haue an end. *Heb.* 1. 1.

Laſtly, he is our Prieſt, a Miniſter of the Sanctuary, and of the true Tabernacle which the Lord pight and not man; who by his owne blood entred once into the holy place, heauen it ſelfe, purchaſing euerlaſting redemption, and aboliſhing thereby the vnction of the Law. *Hebr.* 8. 2. & 9. 8. 12.

The ſumme of all being thus laid downe, the Angell in that which followeth brancheth the whole ſeauenty ſeauens into three heads or three diſtinct periods of time: *From the going forth of the word, to reſtore and to build Ieruſalem:* To wit, from the Edict of *Cyrus*, *Ezr.* 1. vnto a Meſſiah (that is an annointed) gouernour, meaning *Nehemie* ſet vp in the twentieth of *Artaxerxes*, as we ſhewed before, ſhall be ſeauen ſeauens which make 49. yeares [1. *part of verſ.* 25.]

In this period are comprehended all things that fell

out concerning the re-edifying and furnishing of the Temple.

And of this I vnderstand that which the Iewes say, *Io.* 2 20. *fourty and sixe yeares was this Temple a building:* which is true, accompting the beginning at the third of *Cyrus*; for from the Edict of *Cyrus* one yeare must be giuen them to consult about their busines being of so great waight and importance. In the second it is like they tooke their iourney from *Babylon* to *Iudea* is some 4. monethes trauaile: *Ezr.* 7. 8. So grant a yeare and a halfe for their returne. The second yeare after their returne, the foundation of the Temple was laid and somwhat proceeded in *Ezr.* 3. 8. So as till that time, there might be 3. yeares from *Cyrus* Edict. Thence to the twentieth of *Artaxerxes*, are 46. yeares more: for though the Edifice and structure were made an end of in the sixt of *Darius*, there wanted yet houses for the Priests and other necessaries, which were not added till about the time of *Nehemie*.

The Iewes could not by that speech vnderstand any Temple built by *Herod*, but this second Temple: for this is it that was standing in the dayes of Christ, *Hagg.* 2. 9.

The second period is, *three score and two seauens*, (434 yeares) wherin a Gouernour being once set vp, *street and ditch* (that is the compasse of the wall) *shall againe bee built.* [2. *part. vers.* 25.] These 434. yeares begin in that twentieth of *Artaxerxes*, when *Nehemie* was made the Ruler, with commission to build the Citie; *which times*, saith the Angell, *shall bee troublesome:* for so they were, both during the time of the building of the walles; whereof, see the booke of *Nehemiah*, & during the whole time from thence vnto the end. In the third period are two things distinguished. First, is the subuersion of their gouernment. The Gouernour which is so to bee set ouer them from among themselues, one of their brethren shall bee cut off: *there shall be nothing to him*, or *he shall haue nothing*, no more to doe there; all that forme of Gouernment shall vtterly be done away. [1. *part. vers.* 26.]

And

And this is preciſely laid to bee the firſt worke that the ſeauentieth ſeauen ſhould bring forth: for, *After 62. ſeauens* neceſſarily implyeth, *vpon the beginning of the ſeauentieth.*

The ſecond is the deſtruction of the Citie and Sanctuary by a forraigne enemie, the Romane Armie. By whom the Iudgements of God as an innundation or ouerflowing of mighty waters, ſhall ſuddenly and violently breake in vpon them, by moſt cruell and deadly warre (for there periſhed in the ſiege 1100. thouſand Iewes, beſides 90. thouſand taken Captiues) till they bee brought to vtter ruine, that extreame deſolation, (ſo much the plurall doth import) which God from all eternity hath preciſely purpoſed and decreed. [2. *part of verſe* 26.]

This where in the waight of all lyeth may iuſtly require a diſtinct conſideration ſeuerally and by it ſelfe. Wherefore it pleaſeth the holy Ghoſt in the 27. verſe to expreſſe both the fruit that ſhould come of it, and the time when all this ſhall be done.

The fruit: Chriſt our Lord ſhall play the man, that one ſeauen mightily, valiantly and Gyant-like (ſo the Hebrew word doth ſignifie) confirming the Couenant with many, to wit, thoſe that are his. [1. *part of verſ.* 27.] What Couenant? The Couenant of grace, of forgiueneſſe of ſinnes, of reconciliation and euerlaſting righteouſnes: All which the holy Ghoſt ſaid before. *verſ.* 24. הגביר

And how did he ſo mightily confirme the ſame? He did confirme it mightily, both in reſpect of the Iewes, and of the conuerted Gentiles. In reſpect of the Iewes, by that Chriſt was to worke within the compaſſe of theſe weekes the rare, wonderfull, and extraordinary vengeance that he tooke vpon his enemies, the people that crucified and put him vnto death: whoſe Temple & Citie that ſtood ſo long and were ſo renowned, hee cauſed for this their fault to be razed and made euen with the ground, *Luke* 13. 34. 35. & 19. 43. 44. whereby he manifeſtly declared himſelfe to be the Lord of glory.

To the beleeuing Gentiles he did mightily confirme the couenant, by remouing the maine rub that lay in their way, and hindred the giuing of their names to Christ: Whilst they saw not onely the City where our Lord was crucified to flourish; but the ceremoniall shadowes to be frequented which did obscure and drowne the truth of his comming in the flesh. And this end *Iulian* the Apostata had before his eyes, when in despite of the Christian name, hee commanded the re-edifying of the Temple.

The time, is in the middest of that weeke [*2 part of vers.* 27.] Peraduenture the worke of the cutting of the annointed Gouernour was doing the former halfe weeke; the first 3. years and a halfe. And indeed he that readeth *Iosephus* shal find it fell out so: for about the 9th. yeare of *Nero*, (which was 7. yeares before the destruction of the City) *Albinus* the Romane Gouernour there, by his monstrous pilling, polling and other cruelty, did as *Iosephus* saith, *sow the seede of the Cities ouerthrow*: And in the twelfth of *Nero*, within lesse than foure yeare after that, *Agrippa* the last Gouernour that the Iewes had, from among themselues was driuen out of the Citie; whereupon *Iosephus* saith, *The Citie was without a Ruler to guide it.*

And so, you haue the Messiah cut off, and the Gouernment of the Citie quite extinct in the very instant of 3. yeare and a halfe, if it were necessary to flye to that.

But there is no such necessity: The Hebrew word signifieth part of a time as well as halfe. Wherefore the sence may well bee, in part, that is, during the residue, the remainder of that seauentieth weeke, after the annointed Gouernour cut off, (how long or short time soeuer the same be in doing,) he will performe the things mentioned in the second part of the former *verse*: which for the greater certainty, are heere reitterated [*in the last part of verse* 27.] not altogether in the same words: but so as the one of these two verses bringeth light vnto the other: for,

1. Instead of *destroying Citie and Sanctuary, vers.* 26. hee saith

saith heere in the 27. *verse*, *He shall make to cease sacrifice and oblation*, as needs they must when the Citie and Temple are destroyed. In right they ceased vpon the death of Christ; but now they shall cease in fact.

2. Instead of a *forraigne enemie* doing the same by warre, *verse* 26. hee putteth in this *verse*, the wing or Legions of the Romane Army, *laying desolate*; for *wing* was a proper terme of the Romane warfare. Whose Armies are called abhominable, because they were Infidels, and worshipped Idols.

And this to bee the sence of the place; beside the Angels thus suting of these things, you may see by comparing the three Euangelists that speake of this History: for where *Math.* 24. 25. *& Mark.* 13. 14. Christ saith, *When ye see the abhomination of desolation spoken of by Daniel the Prophet, standing in the holy place where it should not: Luke* interpreteth it thus, *When ye shall see Ierusalem compassed about of Armies, then know the desolation thereof is at hand. Luke* 21. 20. And so these words are but the same in sence and substance that was in the former *verse*, which said, all this should be done by warre.

3. Insteed of inundation or ouerflowing of calamities, *vers.* 26. heere you haue a powring forth of all Gods Iudgements at once, as if the windowes of Heauen should be opened as they were at the floud.

4. Where the 26. *verse* doth speake of desolation *to the end of the warre*, those words expound these of the twenty seauenth, vnto *vtter destruction.*

5. *Preciseneſſe of desolation*, in the 26. *verse*, is somewhat more clearely vttered in the 27. vnto *vtter destruction precisely determined.*

So one of these noteth the greatnesse; the other the certainty of the desolation.

The Rabbinicall Doctors seeke for a knot in a rush, when they enquire vpon this place how long this desolation shall continue, and when the precise determinate time shall haue an end: for the period of all that *Daniel* heere

speaketh of, is the end of the seauentieth seauen. Howbeit in other Scriptures, *Dan.* 12. 11. 12. *Math.* 23. 38. 39. *Luk.* 21. 24. *Rom.* 11. 25. 26. that precise determinate time of the Iewes desolation is precisely propheſied and foretold: but euery place hath his proper interpretation.

To close vp this Treatise because it may bee of great vse for the cleering of this and many other hard and obscure passages; I will heere set downe the iust periods of time from the beginning of the World to the dissolution of all things, as they are to be gathered in holy Scripture.

First, from the Creation to the Floud, are yeares, 1656. manifest by the yeares of the fathers before the Floud. *Gen.* 5. & 11.

Secondly, from the Floud vnto the Promise made to *Abraham*, 426. for from the Floud to *Terah*, are 221. *Terah* begat *Abraham* at 130. At 70. he begat children: *Gen.* 11. 26. But that was *Nahor* his first borne, though *Abraham* for honour sake be named first. *Abraham* he begat at 130. as appeareth in that *Terah* dyed at 205. *Gen.* 11. 32. when *Abraham* was 75. *Gen.* 12. 4.

The promise made to *Abraham* was at 75. for then and not before he left his owne Country *Charran* (which was his Country as well as *Vr*, or the Valley of the Chaldeans, and both in *Mesopotamia*) for *Canaan Gen.* 12. 4. And *Exod.* 12. 4. it is said, *the pregrination of the children of Israel in Ægipt*, meaning both there and in the Land of *Canaan*, where they were alike strangers) was 430. yeares, So as the promise and the entrance into the Land begin together. Also if *Terah* had not beene dead before the promise, he (which none will say) should haue receiued the promise of Christ to come of his seede as well as *Abraham*: for doubtlesse, *Abraham*, as a Prophet of God would not haue concealed it from him.

Of necessity therefore two callings of *Abraham* are to be distinguished: one in *Vr* of the Chaldeans, which being passed ouer, *Gen.* 11. is layd downe, *Gen.* 15. 7. and *Stephen* speaketh of it, *Act.* 7. 2, 3. The second after his fathers death,

Gen. 12,

Gen. 12. 1. Which place is to be translated, not *Iehouah had said*, but *Iehouah did say*, as a new commandement to goe on his iourney with an addition of the promise. And this *Stephen* mentioneth. *Act* 7. 4.

Thirdly, frō the promise to the giuing of the Law, 430. *Gal.* 3. 17. Which are the 430. yeares of peregrination, *Exod.* 12. 40. In 400. whereof *Abrahams* seed was afflicted, *Gen.* 15. 13. *They shall intreat thy seede euill*, 400. *yeares*. This affliction beginneth at *Ismaels* persecution of *Isaac*, *Gen.* 21. 9. *Gal.* 4. 29. and continueth to their deliuerance out of the house of bondage, the seruitude of *Ægipt*. The persecution of *Isaac* was not at his birth, it must be when he was of some vnderstanding, and the computation of time draweth it to about the sixt yeare of his age; which was iust 30. yeares from the promise. Thus are those three texts *Gal.* 3. 17. *Exod.* 12. 4. and *Gen.* 15. 13. cleered. Of these 430. yeares, 215. were spent in the Land of *Canaan*; for from the 75. yeare of *Abraham* to *Isacks* birth, are 25. *Isaac* was 60. when *Iacob* was borne, *Gen.* 25. *Iacob* went downe into *Ægypt* at 130. *Gen.* 47. 9. So onely 215. are left for *Ægypt*.

Fourthly, from the Law, or comming out of *Ægypt*, to the building of the Temple. 480.

1. *Kings* 6. 1. Their summe ariseth thus.

In the Desert, 40. *Deut.* 1. 3. *Iosua* 17.

The Conquest and partition of the Land, take vp 7. of it: As it is proued by *Calebs* age, *Iosh.* 14. 7. 10. for the Land was diuided the 45. yeare after *Moses* sent him from *Kadesh Barnea* to view the Land; out of which deduct 38. yeares that the Children of Israel remained in the wildernesse after Gods sentence vpon *Calebs* returne, and their remaine 7. 480. yeares from the Passeouer to the Temple, & he ruled the other 10. in all 17. As appeareth in that of those, all but 17. are in the time of other Rulers, and that remaine can be cast vpon none but him. *Iudg.* 339. That is to say, *Othniel.* 40. *Ehud and Shamgar* 80. *Debora.* 40. *Gedeon.* 4. *Abimelech.* 3. *Tolah.* 23. *Iair.* 22. *Ieptha.* 6. *Ibtsan.*

Ian. 7. *Elon.* 16. *Abdon.* 8. *Sampſon.* 20. *Elie* 40.

Acts 13. 19. it is ſaid, *God gaue them Iudges as it were* 450. *yeares*, vnto *Samuel* the Prophet he ſaith, *as it were*, or *in a manner*; for in proper Chronicle and common ſupputation, it was 339. But Iudges that within the compaſſe of that time did tyrannize and oppreſſe them, tooke vp 111. yeares; namely, *Cuſhan* 8. *Moab* 18. *Siſera* 20. *Midian* 7. *Ammon* 8. *Philiſtines* 40. *Saul* 40. *Act.* 13. 21. where *Paul* ſaith, *Afterwards they deſired a King, and God gaue vnto them Saul the ſonne of Cis, a man of the Tribe of Beniamin*, 40. *yeares*. As if he ſhould ſay, all this from the Iudges was 40. yeares: So comprehending the whole time from the death of *Elie*, as wel the *interim* till *Samuel* medled with the gouernment, which was not in 20. yeares after *Elies* death: 1. *Sam.* 7. 3. as the whole time of his gouernment and of *Sauls* raigne, being 20. yeares more.

Dauid 40. *Salomon* 4. 1. *Kings* 6. 1.

Fiftly, the Temple ſtood before it was burnt by *Nebuchadnetzar*. 408.

To be gathered thus.

To *Salomons* death 36. for he raigned 40. in all.

The Kings of *Iudah* after him raigned 372. as the yeares are truely collected by *Tremellius* in the Argument of the firſt and ſecond Booke of *Kings*. The 390. yeares that *Ezechiel* bare the iniquitie of the houſe of Iſrael, *Ezech.* 4. whereof 40. (part of thoſe 390. *verſ.* 9.) were for the houſe of *Iudah*, doth no way croſſe this account of the Kings that ſucceeded *Salomon*; for neither doe thoſe 390. yeares begin when *Ieroboam* drew *Iſrael* away: but from about the 28. yeare of *Salomons* raigne, at what time waxing old, hee was led to the worſhip of falſe Gods: 1. *King.* 11. and all *Iſrael* ranne headlong into Idolatrie; neither doe they end with the deſtruction of the Temple and the Citie, but in the laſt and finall carrying away of the poore remain, by *Nebuzaradan* as appeareth, *Ezech.* 5. 4. which was ſome fiue yeare after. And the 40. yeares of *Iudah*, are from the eighteenth yeare of *Ioſia*, when the couenant was renewed;

newed; 2. *King.* 23. 23. from which the people immediately fell away.

Sixtly, from the burning of the Temple to the Edict of *Cyrus* to build it anew.

And so adding the first 18. yeares of *Nebuchadnezzar*, you haue the 70. yeares Captiuity.

Seauenthly, from that Edict to the destruction of the Temple by the Romanes. 490.

Which are *Daniels* seauens, *Dan.* 9. whereof the first 49. yeares are for the full finishing of the temple and all the furniture thereof.

Eighthly, from a second and the finall desolation thereof, being endeuoured to be re-edifyed by *Iulian* the Apostata in despight of the Christian name, about *Anno.* 360. after Christ, till such time as the Iewes acknowledging Christ the Lord, shall set vp a glorious Church at *Ierusalem* againe, not of wood or stone, nor for any Legall worship; but for the spirituall seruice of God in Christ, are yeares. 1233. *Dan.* 12. 11. 12.

Ninthly, from thence to the full comming in of the Gentiles, the certaine time is not foretold, vnles (which I dare not say) any thing may be gathered from, *Reuel.* 20. 4.

But the tenth and last period is, that after the fulnesse of the Gentiles once come in, the generation then liuing shall not passe away, till *all things haue an end. Math.* 24. 34.

The Prophecie of *Hoſhea.*

Chapters. 1. 2.

CHAP. I.

1. *The Word of Iehouah that came vnto Hoſhea the ſonne of Beery in the dayes of Vzziah, Iotham, Achaz, Hezechiah, Kings of Iuda: and in the dayes of Ieroboam the ſonne of Ioaſh, King of Iſrael.*

1. THe Title or Inſcription ſetteth forth the Author of the Prophecie, God: the Preacher or publiſher thereof, *Hoſhea*: the time that he executed his Propheticall function, 43. yeares at the leaſt: for ſo many there are from the very laſt yeare of *Ieroboam* the ſonne of *Ioaſh*, to the firſt yeare of *Hezechias*, to bee reckoned in this ſort. The laſt yeare of *Ieroboam* was the 39. of *Vzzia* or *Azaria*; *Vzzia* or *Azaria* raigned 13. yeares more (52. in all) *Iotham* (after him) 25. *Achaz* (*Hezechiahs* father) 14.

The knowledge of the time helpeth much, and bringeth a great light to the vnderſtanding of the Prophecie, becauſe of the many accidents that fell within that compaſſe in the Kingdome of *Iſrael* to the Kings thereof, of whom he maketh often mention, and liued himſelfe to ſee moſt of the things that heere he prophecieth, and ſo was able the better to make vſe of it vnto the people; vnder that one of *Ieroboam* the ſonne of *Ioaſh* (when our Prophet firſt began)

all the Kings of *Israel* are comprehended in this place, as many as raigned from him to *Hezechiah*.

The authority of this Prophet cannot be called in question: He is cited by our Sauiour Christ, *Math.* 9 13. & 12. 7 by the Euangelist writing by Gods Spirit; *Math.* 2. 15. and lastly, by the Apostle *Paul*, 1. *Cor.* 15. 55. & *Rom.* 25. 26. where he voucheth him by name.

2. *The beginning of that which Iehouah spake by Hoshea: And Iehouah said vnto Hoshea; Goe take vnto thee a* [a] *Wife, an Harlot, and children begot in fornication; for the Land hath greatly gone a whoring* [b], *departing from Iehouah.*

3. *So he went and tooke Gomer, a* [c] *woman of Diblaim: who conceiued and bare him a sonne.*

4. *Then said Iehouah vnto him, call his name Izreel: for yet a little while and I will visite the* [d] *slaughters of Izreel vpon the house of Iehu, and will make the Kingdome to cease in the house of Israel.*

5. *And it shall be in that day: that I will breake the bow of Israel, because of the valley of Izreel.*

[a] Hebr. *A Wife of whoredomes, and children of whoredomes.*
[b] *From after Iehouah.*
[c] *Daughter.*
[d] *Bloods.*

2. The summe of the Prophecie, is a fearefull denouncing of Gods iudgements against the people for their sinnes, & a sweet publishing of mercies to a small remnant, the little handfull of Gods Elect, it is all typicall or declaratiue of the Type.

The typicall part, which hath also an application going with it) in the three first Chapters, vnder two types; whereof the first (in the first and second Chapter) is of a Wife, an Harlot, and Children begot in fornication; whom the Prophet is willed to take, not as though hee should take the mother and them together (which could not bee, they being borne after) but because from a wicked and vncleane mother, hee was to haue base and misbegotten Issue.

Whether the Prophet intruth tooke such a wife, which God commanding, cannot be dishonest; or as rather must be

be thought by way of similitude only and comparing himselfe with a man marrying in that sort; to taxe the peoples infidelity and falling away from God by spirituall adultery with their false Gods and Idols.

This Wife, an Harlot figureth the Kingdome of the Israelites that went a whoring from God, their lawfull Husband, to whom they were espoused.

3. Shee is called *Gomer*, that is to say, entierty or perfection; for that the whole body of *Israel* was vouchsafed the honour of this spirituall marriage.

Shee is said to be a woman of *Diblaim*, or out of *Diblah*, that waste and huge wildernesse which you reade of, *Ezech.* 6. 24. to shew that, not their merit, but Gods free and gracious goodnesse aduanced them to that estate and dignitie.

The three Children begot in fornication, figure the iudgements which by so many degrees were to light vpon this people, euery one heauier than the other.

4. The first Child is a son, whose name was *Izreel*, by the name of the ten Tribes Mother-Citie: figuring the ruine of *Iehues* house, and of the Kings of *Israel* in his line, which is set forth.

First, by the circumstance of time, that it should come quickly to passe: for *Zachariah*, *Ieroboams* sonne, raigned but 6. moneths; then *Shallum* the sonne of *Iabesh* conspired against him, slue him, and raigned in his stead.

Secondly, by the effects, that from that time forward God will weaken the force of the whole State and Kingdome, by home dissentions and forraigne warres.

Thirdly, by the cause of this iudgement, because saith he, *of the valley of Izreel*, that is, the slaughters and massacres which *Iehu* made there; which, albeit God had commanded and was well pleased with, yet for that hee did it not with an vpright heart, God iustly punished it in his posteritie.

6. *Afterwards she conceiued againe and bare a Daughter,*

a I wil not adde any more to

and Iehouah ſaid vnto him, call her name Lorubamah: for I will no more haue mercy vpon the houſe of Iſrael, that I ſhould any way forgiue them.

7. But on the houſe of Iuda I will haue mercy, and will ſaue them by Iehouah their God: and will not ſaue them by bowe, nor by ſword, nor by battaile, by horſes, nor by horſemen.

6. The ſecond Child is a Daughter, named *Lorubamah*, that is not obtaining mercy, it figureth the vtter deſolation of the tenne Tribes, begun by *Tiglah Pileſer*, King of *Aſſur*, when he carried away captiue the Reubenites, Gadites, & halfe tribe of *Manaſſe*. 1. *Chron.* 5. 26. and perfited by *Salmanaſer*, who vtterly ouerthrew the reſidue of the Kingdome of *Iſrael*, 1. *King.* 17.

This age is compared to a Daughter, becauſe from that time forward, after the bow of *Iſrael*, that is, all their power and ſtrength ſo broken, they ſhould bee no more able to defend themſelues, than if they were a common-wealth of women. Their miſery in this behalfe you haue aggrauated two wayes.

Firſt, that it ſhall be without hope of reſtitution. God will not haue mercy on them to pardon their ſinnes and graciouſly to reſtore them after they are once carried Captiues.

7. Secondly, by Gods contrary dealing with the houſe of *Iuda*, whom the *Aramites*, and they confederating together did moſt maliciouſly ſeeke to ruine.

Theſe he ſaith he, will ſaue for his mercies ſake, & ſheweth how and by whom; by Ieſus Chriſt true God and true man, the ground and foundation of the Couenant, and of all Gods promiſes, whom in the fulneſſe of time God would ſend among them: not by their owne forces, nor by any forraine helpes. The meaning is, the Tribe of *Iuda*, notwithſtanding their captiuity in Babylon, from the which he will ſet them free, ſhall continue a Tribe ſtill, and certaine ſome principality, and forme of Gouernment till *Shi-*

loh

Ioh (which is his ſonne) doe come and that the Gentiles beleeue in him.

8. *Now when ſhe had weined Loruhamah: Shee conceiued and bare a ſoune.*

9. *Then ſaid Iehouah, call his name Loammi: for yee are not my people neither will I be yours.*

10. *Yet the number of the Children of Iſraell ſhall be as the ſand of the ſea which cannot be meaſured, nor tould: and inſtead of that it was ſaid vnto them, yee are not my people, it ſhall bee ſaid vnto them, yee are the ſonnes of the liuing God Almighty.*

11. *When the Children of Iuda and the Children of Iſrael, gathering themſelues together and ſetting ouer them one head, ſhall come vp out of the Land: for great ſhall the day of Izreel bee.*

8. The third Childe which ſhe bare after the weaning of the former, that is to ſay, after that the patience of God had long expected for their conuerſion, and found no amendment, but a deſperate going on in ſinne, is a ſonne.

9. *Loammi*, not my people, figuring the finall reiection and caſting off of the whole Nation of the Iewes for refuſing the Lord of life, (whom the Father ſent to ſaue them) that they ſhould bee no longer his Church and people. 2 Poſit. *Reiection.*

10. But the ſharpneſſe of this ſentence, the Prophet, by way of correction of his ſpeech doth qualifie and temper with moſt heauenly comforts, the ſweete promiſes of the Ghoſpell: for,

Firſt, howſoeuer the whole Nation of the Iewes is thus to bee abandoned, yet at the laſt a Church ſhall bee gathered of them through grace, and that no ſmall multitude, but a number numberleſſe; when looking with ſorrow and true repentance vpō him whom they haue thruſt through: they ſhall be made not his people only, but the ſonnes of the liuing God. 5. Poſit. *Call.*

Secondly,

Secondly, the Gentiles shall together with them em-
44 Posit. *All nations embracing Christ.* brace the Gospell; for so is this place expounded: *Rom.* 9. 24. 25. and 1. *Pet.* 2. 10. yet of necessity the calling of the Gentiles heere pointed at, must be entended that which is after the Iewes conuersion; but that serueth well to warrant the first inceptions of their calling: to which purpose the Apostles doe there apply it.

8. Posit. *Ten Tribes.* Thirdly, the tenne Tribes as well as *Iudah* shall bee vouchsafed this honour, to bee called to the participation of Christ.

29. Posit. *One Kingdome.* Fourthly, the vnion of them into one body and one Religion; for they shall all submit to one head Christ, and make but one Kingdome.

23 Posit. *Dwell in their Countrey.* Fiftly, their returne vnto *Ierusalem* againe comming out of the Countries whether they were dispersed: there to re-edifie and set vp his spirituall worship and seruice.

Sixtly, the greatnesse of this worke: for great, saith he, shall the day of *Izreel* bee; great, in regard of their great distresse, the soresst time of affliction that euer was; great, in regard of their great deliuery, farre to be preferred before their deliuerance out of *Ægypt*; great, in regard of the great destruction of their great enemie that shall fall before them. Lastly, (which it seemeth the Prophet heere
38 Posit. *Multitude of of beleuers.* doth specially respect) great in regard of the great and maruellous encrease of the Church, the plentifull seede which God will sow in the same (as *Esay* did also prophecie, *Esay* 49. 50 51. *&c.* multiplying them with men as it were with flocks of sheepe, *Ezech.* 36. 38. *Ier.* 31. 37. which is the number numberlesse, whereof he spake in the former *verse*.

Seauenthly, heerevpon a new name is giuen to this people to be called *Izreel*, or the seede of Gods owne sowing: And so by a *Paranomasia* or allusion of speech, hee doth elegantly open another, and a more sweet etymologie of that name which before serued for the threatning of Iudgement, heere it is vsed to note the promises of grace from God, as it is *Chapter.* 2. 16. which place doth answer vnto this, and openeth the meaning of it.

The

The receiued opinion is, that the ſecond Child *Loruhamah* figureth the captiuity of the Reubenites, Gadites, and halfe tribe of Manaſſeh, & the third child *Loammi*, the captiuity of the reſt of the ten Tribes: But that cânot ſtand: for,

Firſt, in the ſecond Childe hee expreſſly nameth the whole houſe of Iſrael, *verſ.* 6.

Secondly, he oppoſeth them to the houſe of *Iuda*, *verſ.* 7. not to the reſidue of thoſe tribes of Iſrael.

Thirdly, the iudgement threatned in the third Childe, is after *Iehouah* Chriſt his comming into the world, by whom *Iuda* ſhould bee ſaued; whilſt the other remained Captiues, *verſ.* 7. Therefore the captiuity of the ten tribes muſt go before the third Childe borne.

Fourthly, the reiection (ſpoken of in the third Childe) doth properly and aptly concerne the Iewes that were at Chriſts comming, not thoſe led away by *Salmanazar*.

Fiftly, the promiſe of reſtoring *Iuda* no leſſe than *Iſrael* ſheweth that they had their part in the former threatnings.

Sixtly, the mother of theſe Children is called *Gomer*, that is to ſay, entiertie or perfection, *verſ.* 3. The very name teaching vs that the type extendeth as well to the tribe of *Iuda* as to the other tribes. And therefore they muſt needs bee meant by the third Childe, and Conſequently all Iſrael by the ſecond: vpon this one thing well obſerued dependeth (in a manner) the true vnderſtanding of the whole Propheſie; for hereby is euident that the three firſt Chapters, and conſequently the laſt foure, which in effect are but an explanation of the promiſes in the former, are to be referred to the Kingdome of Chriſt to be ſet vp among the Iewes in the laſt dayes which we expect, & is yet to come.

CHAP. 2.

1. *Say vnto your brethren, O my people, and to your ſiſters, O thou that haſt obtained mercy.*

2. *Plead with your Mother, plead, how ſhe is not my wife, neither am I her husband: That ſhe put away her fornications out of her ſight, and her adulteries from betweene her breaſts.*

3. *Leſt I ſtrippe her naked, and ſet her as the day ſhee was borne; and diſpoſing her as in a wilderneſſe, and ſetting her as in a drie land, doe make her dye for thirſt.*

4. *And ſhew no merey to her Children, for they bee children* [a] *begot in fornication.*

[a] *Of Whoredomes.*

Hitherto of the Type: The Application ſtandeth of three parts; euery one expreſſing more clearely than other, the Peoples Apoſtaſie, and falling away from God: the miſerable condition which this Apoſtaſie ſhould bring vpon them, and the gracious promiſe of reſtoring them againe. All which things were ſo handled in the three laſt verſes of the former Chapter.

First, therefore is an exhortation to true repentance; for feare of Gods iudgements, vttered by an Apoſtrophe, or turning of the ſpeech to the poore remnant of Gods eleſt, whereby is giuen to vnderſtand, that there ſhall ſtill remaine a holy ſeede in the middeſt of this dereliction, whom the Prophet heere inuiteth to a moſt religious and holy duty.

3. Poſit. *Remnant.*

That by wholſome admonitions they would ſtay and hold vp their declined Synagogue from vtter falling away, O you my people of either ſort, not of the tribe of *Iuda* only, but euen of the other tribes; for to them alſo the promiſe doth belong, *Ier.* 37. *&c. Ezech.* 37. 16. &c. and elſewhere) as many of you as ſhall obtaine grace to eſcape out of the ſlauery of ſinne and Sathan, into the glorious libertie of the ſonnes of God, ſtirre vp one another by holy exhortation.

2 And all of you together ſtay and hold vp the declined Synagogue and Church of Iſrael; By reprouing her for her ſinnes, thoſe ſpirituall whoredomes that haue broken the marriage bond betweene God and her.

3. And by threatning betimes, before her fall and finall deſolation come, the Iudgements of God, both vpon her ſelfe, by an vtter depriuing her of all his guifts and graces, (which in the Scriptures are compared with waters, and

the

the lacke of them with the drie and barren desert.)

And vpon her Children the particular members of that Synagogue, who loue and liue in the adulteries of their mother.

With some hope neuertheleſſe of grace and of forgiueneſſe, if ſhee returne and ſeeke the Lord, as by the word *least* is ſecretly giuen to vnderſtand.

5. *For their mother hath plaid the harlot, ſhee that conceiued them hath dealt ſhamefully: for ſhee ſaid, I will goe after my Louers, that giue me my bread and my waters, my wool and my flaxe, my oyle and my drinkings.*

6. *Therefore, behold, I will hedge thy way with thornes, and* [a] *reare a wall that ſhe ſhall not finde her pathes.*

(a) *Wall, a wall.*

7. *And though ſhee follow after her Louers, yet ſhall ſhee not come at them, though ſhe ſeeke them, yet ſhall ſhee not finde them: that at the length ſhee ſhall ſay, I will goe and returne, to that my former huſband, for then was it better with mee, then now.*

8. *For ſhe knoweth not that I gaue vnto her, the corne and the new wine and the oyle: alſo that I multiplied vnto her ſiluer and gold wherewith they made Baal.*

9. *Therefore will I returne and take away my corne in the time thereof: and will deliuer my wooll and my flaxe,* [a] *which ſhould haue couered her nakedneſſe.*

(a) *To haue couered.*

10. *That I may vncouer her leudneſſe in the ſight of her louers: and no man ſhall deliuer her out of my hand.*

11. *And I will cauſe all her mirth to ceaſe, her feſtiuall, her new moone, her Sabboth: and all her ſolemnitie.*

12. *And I will lay waſte her vines and her figtrees: whereof ſhe hath ſaid: Theſe are my rewards that my Louers haue giuen me: and I will make them a foreſt, and the beaſts of the field ſhall eate them.*

13. *So will I viſite vpon her the dayes of Baalim, wherein ſhe burnt incenſe to them, and decking her ſelfe with her earing and her iewel, went after her Louers: but forgat mee, the ſpeech of Iehonah.*

5. In the ſecond part, you haue a declaration of their ſin & of the miſeries inflicted for the ſame, which are the reaſon why God ſo calleth vpō his people, to vſe this exhortation.

The ſinne is expreſſed to be her going a whoring impudently and ſhameleſly after ſtrange Gods and People, contrarie to the dutie of a Wife. Not onely ſo, but a wicked ſetling of her ſelfe to the like ſinnes heereafter, all mixed with extreame ingratitude; in that ſhee aſcribed vnto theſe ſtrange ones the thankes of all ſhee did poſſeſſe.

6. Then come the miſeries inflicted for the ſame, wherein Gods purpoſe was to keepe her by croſſes and afflictions (as vnruly beaſts by walles and fenſes are kept within their paſtures) from being able to fulfill her deſire of committing fornication with them.

7. Though neuer ſo much ſhe hunt and follow after it, that by this meanes breaking her obſtinate and froward heart, ſhe may come vnto repentance, and betake her ſelfe to God her lawfull huſband, whom to her loſſe ſhe had forſaken.

8. And the better to imprint theſe things in their mind he repeateth both the ſinne, their idolatry and blinde ingratitude, that not only would not know the hand from whence ſo many and ſo great bleſſings came, but to the diſhonour of God beſtowed them vpon Idols.

4. Poſit. *Deſolation.* And the miſerable condition which this ſhould bring vpon them: for,

9. Stripping them of all the comforts and commodi. of this life, and freeing his creatures out of the poſſeſſion of thoſe vniuſt owners, who ſo wretchedly abuſed them to a wrong and contrary end then God hath giuen them: for,

10. Hee will expoſe them to publike ſhame and infamie.

11. Secondly, all outward forme of Gods worſhip, (the ſolace, and ioy of their life ſhall be taken from them.

12. Thirdly, the Countrey they tooke ſuch pleaſure in, not looking vp to God that gaue it, their fruitfull and plea-

ſant

sant Gardens, Orchards, and Vineyards, shall be turned into a wildernes.

All which things we see haue fallen more heauily vpon this people, than euer they did vpon any nation.

13. Idolatrie (wherevnto he resorteth to shew how iust the sentence is,) the cause of all this, which shee so diated on, thinking no paine too much, all cost too little, to compasse her desires, and followed it so hard making a trade of it, that transported with blinde loue, shee forgat her law-band.

By this of Idols, which hee mentioneth according to the state of those times, is meant, the worship of false Gods whatsoeuer, as all worship is that looketh not to God in Christ.

14. *Therefore, behold, I will allure her, and bring her into the Wildernesse, and will speake to her heart.*

15. *And I will giue her her Vineyards from thence, and the valley of Achor, for the doore of hope: that shee shall sing there as in the dayes of her youth, that is, as in the day when she came out of the Land of Ægypt.*

14. The third part of the Chapter hath a promise of the Iewes restoring, vttered Allegorically by an elegant allusion to the whole manner and course that it pleased God to vse for the bringing of that people into the Land of Canaan when they came out of Ægypt.

First, the power of his spirit mouing her as hee sent *Moses*, and *Aaron* to inuite them whilst they were slaues in Egypt.

Secondly, the sore distresse she shall be in, vpon making head to repaire to her owne home, As the Israelites were when God led them into the wildernesse, and there made them to wander so vp and downe, see *Ezech.* 20. 35. 36. 16. Posit. *Sore distresse.*

Thirdly, the promises of God vpholding her the whilst, as his word and the Symbole of his presence strengthened the Israelites in their toylesome iourneyes.

23. Posit. *Dwell in their Country.*

15. Fourthly, the bringing of her into her owne country againe, freed and deliuered out of that desert, those troubles and calamities which he spake of the sorest time of affliction, (as *Daniel* propheſieth, *Dan.* 12. 1.) that euer was since there was a nation vnto that day: This the Prophet setteth before their eyes, by pointing at the ports and gates whereby this people, hauing wandered first a long time in the wildernesse, were brought from the desert beyond *Iordan* vnto the hither side: for the first doore and entrance as it were into the Land of promise which they so hoped and wished for, after they were once passed *Iordan*, was the valley of *Achor*, famous for the story of *Achan* stoned there.

36. Posit. *Spirituall graces.*

Fiftly, faith, hope, and spirituall blessings, a pledge and earnest pennie of the promised inheritance: as the first footing ouer *Iordan* and the fruitfulnesse of those soyles, lifted vp their hearts with a certaine expectation of a thorow possessing of the whole countrey.

Sixtly, the ioy of the Church restored to her ancient seates, as both men and women, *Miriam* and the maidens song when they came out of Ægypt.

And so hee lifteth vp their hearts to the waiting for of another, and a more famous deliuerance, when as in the yeare of Iubile, they shall not onely returne to their possessions againe, but haue the same accompanied in their natiue soyle with spirtuall freedome from sinne and Sathan, and with such noble graces, and first fruits of the spirit.

40. Posit. *Ioy.*

16. *And it shall bee in that day the speech of Iehouah, that thou shalt call mee my Husband, and shalt call mee no more my Baal.*

17. *For I will take away the names of Baalim out of her mouth: yea, they shall be no more remembred by their name.*

18. *And in that day will I make a couenant for them with the beasts of the field, and with the foule of the heauen, and with that which creepeth vpon the earth, and breaking the bow and the*

the ſword, and the battell out of the Land, I will make them to lye downe in ſafety.

19. *And I will eſpouſe thee vnto me for euer: I will, I ſay, eſpouſe thee vnto me in righteouſneſſe, and in iudgement, in kindneſſe and in mercy.*

20. *And will eſpouſe thee into mee in faith, that thou maiſt know Iehouah.*

21. *It ſhall bee alſo in that day, that I will heare the ſpeech of Iehouah, I will heare the heauens, and they ſhall heare the earth.*

22. *And the earth ſhall heare the Corne, and the new wine, and the oyle; and they ſhall heare Izreel.*

23. *For I will ſow her for me in the Land, and I will haue mercy vpon Loruhamah: and will ſay vnto Loammi, thou art my people, and he ſhall ſay, my God.*

16. In the fourth part of the Chapter are Euangelicall promiſes made vnto the Iewes being reſtored and brought home.

First, her receiuing of Chriſt: acknowledging him for her iuſt and lawfull Husband, and calling him by that name. 5. Poſit. *Call.*

17. Secondly, Reformation of the Church from all corruption in Gods ſeruice, noted by that one of rooting out Idolatry. 34. Poſit. *Puritie.*

18. Thirdly, the Churches ſafety through God ſpeciall care and protection, making the verie beaſts of the field and all things, to be at peace with them. 41. Poſit. *Safety of the Church.*

19. Fourthly, hee will communicate vnto them all good both the fountaine of good, and the ſtreames flowing from it.

The fountaine is the betrothing vnto Chriſt, that is, their ſpirituall coniunction with him, which the Apoſtle calleth a taking of them to. *Rom.* 11.15. enlarged.

First, by the conſtancie and eternitie of it. 43. Poſit. *Perpetuity.*

Secondly, by the fundamentall cauſe, the righteouſneſſe and mercy of God, to whom in my iudgement theſe words

are to be referred: As *Rom.*3.24,25,26. 1.*Pet.*1.1.1.*Ioh.*1.9. But if you list to vnderstand them otherwise then is this spirituall coniunction with Christ heere secondly enlarged by the guifts and graces going therewithall, and which hee will bestow vpon them, which are of two sorts.

First, righteousnesse and iudgement, then kindnesse and mercy; one noting the sincerity and integritie of their wayes: the other, their prompt and cheerfull performance of all brotherly duties. But the former sence agreeth better.

26. Posit. *Spirituall graces.*

20. Thirdly, by the instrument or means of apprehending all this, and making it their owne; euen faith which is the true and sauing knowledge of God.

21. The streames flowing from this fountaine of our coniunction with God, are all manner of blessings.

27. Posit. *Fruitfulnesse of the Land.*

First, temporall, in the fruitfulnesse of their Land: all the creatures in heauen and in earth conspiring as it were together, and in their kinde desiring it at his hands.

22. God will furnish aboundantly for the Churches good the remnant of that *Izreel*, whereof hee spake before *Chapter* 1.2. which are her Children of the seed of *Iacob*, begotten through faith in Christ.

35. Posit. *Couenant.*

22. Secondly, Gods couenant with the whole Church, the naturall mother of the true Israel & with her children, who before hee said, hee would haue no pitty of; nor they should be none of his: But now hee promiseth to except those remnant, the true griffes, and Plants wherewith he will sow his Church.

And so haue you admirably set forth the beauty of the holy Citie, new Ierusalem, comming down from God out of Heauen, furnished as a Bride trimmed for her husband, *Reu.Chapt.*21.23. that is of the Church of the *Iewes* when they shall embrace Christ.

CHAP. 3.

1. *Afterwards Iehouah ſaid vnto mee, yet goe, loue a woman beloued of a friend, and playing the adultreſſe: Such as is Iehouahs loue toward the Children of Iſrael, and they looke to other Gods, and loue flaggons of* [a] *wine.*

(a) Grapes.

2. *So I bought her me for fifteene ſhekels of ſiluer; and for an homer and a halfe of Barley.*

3. *And I ſaid vnto her, many dayes ſhalt thou abide for mee, play not the harlot, nor bee another mans: likewiſe will I for thee.*

4. *For many dayes ſhall the children of Iſrael abide without a King, and without a Prince, and without ſacrifice, and without a ſtatue, and without an Ephod, and without Images.*

5. *Afterwards ſhall the children of Iſrael returne, and ſeeke Iehouah their God, and Dauid their King: and* [b] *fearefully ſhall come to Iehouah and his goodneſſe in the laſt dayes.*

(b) Shall feare to Iehouah.

1. The ſecond Type not much vnlike former, together with the declaration of the Type, are both in this Chapter.

For the Type hee taketh a woman eſpouſed, and to bee married, but long put off for her adulteries.

As God hath loued and betrothed the Iſraelites, but for their idolatries a great while neglected them, whom yet in the end hee will be pleaſed to ioyne to himſelfe in ſpirituall marriage.

It riſeth in theſe degrees.

Firſt, God in bidding the Prophet to loue a woman that had plaid the Adultreſſe, intimateth his loue and purpoſe to call them home, euen when they went a whoring after ſtrange Gods, forſaking the true worſhip & ſeruice of God in Chriſt.

That is meant after the manner of thoſe times, by looking to other Gods and louing bottles of wine: for in thoſe Sacrifices to Idols, the manner was to drinke wine aboundantly.

3. Posit. *Remnant.* Secondly, the Prophet bought her, which I interprete to bee the setting apart of a remnant, whom hee would afterwards call with a holy calling and marry vnto himselfe.

3. The price he paid 15. pieces of siluer, and an homer and a halfe of Barley: vnder that the Law requireth for a bondslaue, *Exod.* 21. 32. (and slaues onely were saleable) noteth her vilde and base condition at the time, worse then any slaue, whether you consider her spirituall thraldome, or miserable dispersion among the nations: for of all people in the world they are now the baseſt & most contemptible.

3. Fourthly, the long continuance of this their slauery; hauing beene in that estate almost 1600. yeares since the destruction of their Temple and Citie by *Vespasian.*

4. Posit. *Desolation.* Fiftly, the vtter desolation which shall bee among them all that while: by allusion to the law, *Dent.* 21. 13.

5. Posit. *Call.* Sixtly, Gods promise to call them home by faith and true repentance at the last, in that hee is pleased to stay for them till the time that they also shall be ioyned in spirituall wedlocke.

4. Thus farre of the Type: The signification of the Type expresseth cleerely.

4. Posit. *Desolation.* First, their long desolation and miserable state of things all that while, in that they shall haue no forme nor face of Church or Common wealth, no, not of a corrupt, or depraued Church.

5. Posit. *Call.* 5. Secondly, the promise of their conuersion, that in the last dayes or last yeares as *Ezechiel* hath it, *Ezech.* 38. they shall embrace Christ their King (who is called heere *Iehouah* and *Dauid*) kisse the Sonne, and with feare and trembling submit themselues vnto his Kingdome, for all the while they reiected him, they were without God in the world. *Ephe.* 2. 12.

CHAP.

Chap. 4.

1. *Heare the word of Iehouah, yee children of Israel: for Iehouah hath a controuersie with the Inhabitants of the Land, because there is no faithfulnesse, nor kindnesse, nor knowledge of God in the Land.*

2. *By swearing, and lying, and killing, and stealing, and whoring: they doe breake out, that* [a] *murders touch one another.*

(a) Bloods touch bloods.

3. *Therefore the Land shall mourne and euery one that dwelleth therein shall become feeble,* [b] *both the beasts of the field, and the foule of the heauen: yea also, the fishes of the Sea shall bee taken away.*

(b) With the beasts, and with foule.

4. *Yet let not a man contend, neither let a man rebuke: for thy people are as they that contend with the Priest.*

5. *Therefore shalt thou fall in the day, and the Prophet shall also fall with thee in the night, and I will cut off thy Mother.*

6. *My people shall be cut off for lack of knowledge: because thou hast reiected knowledge, I will also reiect thee from being a Priest to me: and seeing thou hast forgotten the Law of thy God, I will also forget thy children.*

7. *As they were encreased, so they sinned against mee: I will change their glory into shame.*

8. *They eate vp the sinne of my people: Therefore vpon their iniquitie doe they set their heart.*

9. *Wherefore there shall bee like people, like Priests: when I shall visite his wayes vpon him, and render vnto him his doings.*

10. *For though they eate, yet shall they not haue enough, though they commit fornication, yet shall they not breake forth in multitude: for they haue left of to obserue Iehouah.*

11. *Whoredome, and wine, and new wine take away the heart.*

12. *My people aske counsell at their stock, that their staffe may tell them: for the spirit of fornication causeth them to erre, that they goe a whoring,* [a] *turning from their God.*

(a) From vnder their God.

13. *They sacrifice vpon the toppes of the mountaines, and burne incense vpon the hilles vnder the Oake, and Poplar, and*

and Elme, because the shadow thereof is good: therefore your daughters play the harlots, and your spouses commit adulterie.

14. *Should I not visite your daughters because they play the harlots, and your spouses because they commit adultery? Because these with harlots doe separate things which they may sacrifice with whores: yes verily, the people that doth not understand shall bee ruined.*

1. Hitherto of the typicall part of this Prophesie. That which is declaratiue of the Type standeth vpon two parts, as the Type it selfe doth.

First, the sinnes of the people and Gods iudgements vpon them for the same.

Secondly, the promise of grace, peace and reconciliation to a little remnant.

The former of the two hee comprehendeth in three Sermons.

Whereof the first (in this fourth Chapter) hath a notable reproofe of the Israelites sinnes, three in number: vnfaithfulnesse, inhumanitie, ignorance of God, and an enterlaced threatning of Iudgements for the same.

Both first propounded, and afterwards amplified and enlarged.

2. Their vnfaithfulnesse and perfidious treachery: breaking all the duties of the second Table, in most outragious manner like a current or a streame that cannot bee kept within any bounds: insomuch that euen bloudshed, and murder were growne so common, that dead carcases lay by heapes one vpon another.

3. But the punishment should bee, a wofull calamitie and generall plague vpon the whole Land, & all the commodities of it.

4. Their barbarous inhumanity, noted to bee so great that they can abide no reprehension, so as it were but lost labour to goe about to admonish them: They are so fierce, that there is no dealing with them, but they doe all manner of wickednesse, obstinately and with an high hand; and there-

therefore are in as great fault as those that hearken not to the Priest.

5. But since they will not be set to rights, they shall stumble and fall, and that presently, both people and Prophet, one with another, yea their Kingdome and mother Citie.

6. The ignorance as well of the people as of the Priests, maketh that both Priests and people shall be reiected.

The Priests, from their Priestly function, which they haue so abused, for their lippes ought to haue preserued knowledge, the people from being any more his.

7. An vnworthy thing that the Priests, especially should so much forget themselues and sinne so hainously against the Lord, by whom they were so much aduanced: But those that honour God, hee will honour, and such as despise him, shall be set light by.

8. They (which is horrible to imagine) because their liuelihood groweth by the sacrifices of the People, are so farre from finding fault with the peoples sinnes, that contrariwise all their heart and minde is to haue them sinne, and as much as in them lyeth they bring in a license and impunity of sinning, to serue their owne bellies and ambitions, because by the peoples sacrifices for sinne, they haue wherewith to maintaine their gormandizing and filthy pleasures.

9. But both Priest and People shall smart for it and reape according as they haue sowne.

11. To gormandizors and voluptuous liuers, shall come famine and the plague, wherewith themselues shall be consumed, as at the siege of *Samaria*, so farre shall they be from being full or multiplying.

11. Howsoeuer, their whordome and gurmondizing so take away their heart that they heede not Gods threatnings, nor his iudgmẽts, though the same lie neuer so much vpon them, and that they are in the very middest of them.

12. Those that commit spirituall fornication and forsaking God, runne a whoring after Idols, in euery place

where they can meete with them: God will pay it into their bosomes by home adulteries and fornications.

14. To the ruine of them and their families, iustly and righteously; when as they are carried so headlong to adulrie, that they stick not to make choyce at home of the best and sweetest morsels, which vnder colour of religion, they deuoure openly with their strumpets.

15. *Though thou Israel play the harlot, yet let not Iudah offend: And goe not yee to Gilgal, nor goe vp to Bethauen, neither sweare Iehouah liueth.*

16. *For as an vnruly heifer Israel is vnruly: now will Iehouah feede them as a Lambe in a large place.*

17. *Ephraim is consociate to* [a] *Idols, let him alone.*

18. *Their bibbing of wine is vnruly: they* [b] *continually goe a whoring, they loue gine yee, her* [c] *protectors are ignominie it selfe.*

19. *The winde shall binde her vp in her wings: and they shal bee ashamed because of their sacrifices.*

(a) Bugges.
(b) In going a whoring they goe a whoring.
(c) Shidds.

15. From these premises groweth a conclusion, which may goe for a second part of the Chapter, by way of Caueat to the tribe of *Iuda*, not to communicate with the Israelites in their sinnes, not so much as to enter into their borders, (as *Gilgal* was their border towne) for Idolatry sake, nor to runne a whoring after the Idoll of *Bethel*, which in scorne hee calleth *Bethauen* the house and mansion of iniquity, much lesse to blaspheme God, and to take his sacred name in vaine, swearing and binding themselues thereby into idolatry.

16. Of which Caueat there be two reasons rendred; the obstinate rebellion of the Israelites, and Gods seuere iudgements ready to seize vpon them; for euen as they are like vntamed heyfers, so will God giue them ouer as a sheepe left at large in the open pastures for euery one to pray vppon.

17. Wherfore their obstinacy in sinning is first set forth, in

in regard whereof, hee wisheth *Iuda* to haue nothing to do with them: being Idolaters, rebellious, (for so their bibbing of wine doth make them) fornicators, bribers, to conclude, shamefull offendors: yea the Princes themselues, who for their place and dignity ought to excell in vertue, and to be the glory and protection of Gods people, are of all other the most infamous. 18.

19. Then hee setteth forth the iudgement, that the winde as in her wings will binde them vp and reserue them into punishment.

CHAP. 5. 6. 7.

1. *Heare this, O yee Priests, and attend, O yee house of Israel and yee the Kings house giue eare, for to you pertaineth this iudgement: because yee haue beene a snare in Mizpah, and a net spred vpon Tabor.*

2. *They that turning aside to make slaughter [a] goe into deepe places: I am a correction to them all.* (a) Deepen.

CHAP. 5.

1. The second Sermon is in the 5. 6. and 7. Chapters, wherein being to declare grieuous crimes in both the kingdomes of *Israel* and *Iuda*, and the punishments of God vpon them, he beginneth with an *exordium* to procure audience and attention to that which hee is to say, fetching arguments: first from their person, who all, to wit, the Priests, both the hedge Priests of *Ieroboam*, and the holy Priests of *Leui*, the house of Israel, and the house of Iuda, which holding fast to *Dauid* (the King set vp of God) are called the Kings house, doe well deserue this sentence, being as guilty of capitall crimes, as thieues and robbers by the high way side.

2. Next, from the person of God to whom it belongeth by his word and by his roddes, to chastise these robbers, that are like to those that lurking in the caues and holes of the earth to murder poore soules.

3. *I know Ephraim and Israel is not hid from mee: the*
.81 *now O Ephraim, thou playest the harlot, that Israel is defiled.*
a Geue. 4. *They a frame not their doings to turne vnto their God; for the spirit of fornications is in the middest of them, and Iehoueh they know not.*

5. *Yea, the pride of Israel doth testifie to his face: therefore shall Israel and Ephraim tumble downe in their iniquitie, Iudah also shall tumble with them.*

6. *Let them goe with their flocke, and with their heard to seeke Iehouah, but they shall not finde him; he withdraweth himselfe from them.*

7. *Against Iehouah they haue dealt treacherously; for they haue brought forth strange children: now shall the moneth eate them vp, their parts.*

8. *Blow ye the Cornet in Gibeah, and the trumpet in Ramah: shout at Bethaven, let Beniamin behinde thee shout.*

9. *Ephraim shall be desolate in the day of rebuke: among the Tribes of Israell I shall make knowne the same to be certaine.*

10. *The Princes of Iudah were like them that remoue the bound: vpon them will I powre out as waters, mine indignation.*

3. After the Exordium, in the second place hee layeth downe their crimes; in body and soule rushing into all impietie.

4. Hauing no desire of reformation, nor to bring forth the fruits of true repentance.

5. And therewithall the punishment for their pride and arrogancie, being so great that it may serue for a thousand witnesses to conuince their wickednesse: they shall therefore fall and be cut off, both sorts of them, the ten Tribes, and Iuda.

6. So certainly, that they shall not be able with any externall seruice to appease the wrath of God, nor to escape his hand and iudgement.

7. And euen as they make no bones to breake their faith to God by spirituall fornication, mingling, as it were,

their ſeede with ſtrange Gods and forreine people: ſo it ſhall it come to them which happeneth to women worne with adulteries, as *Ezechiel* ſpeakerh that their monethly diſeaſes, procured by inordinate luſt eate vp and conſume their bodies.

8. Theſe Iudgements are garniſhed by a *hypotipoſis*, or a liuely pourtraiture and repreſentation thereof before their eyes: as if God did ſummon all the parts of the Land to prepare themſelues for an vnhappy war. *Gibeah* the bounder of *Iuda*, *Rama* the bounder of *Iſrael*; *Bethauen*, in the Deſert confining vpon both, but longing to *Bethel* and vnto *Iſrael* to conclude the Tribe of *Iuda*, ſcituate behind *Beniamin*.

9. For both *Ephraim* the flower of *Iſrael*, and all the Iſraelites, howſoeuer now they ſcorne my words and hold them for fables, ſhall one day feele the truth of them, being laid waſt and deſolate.

10. And vpon the Princes of *Iuda*, that peruert Church and common wealth, and breake the bounds of all lawes diuine and humane, will I power forth my indignation in moſt plenteous and aboundant manner.

11. *Ephraim is oppreſſed and cruſhed in iudgement: becauſe he will, he goeth after the commandement.*

12. *Therefore was I as a moth vnto Ephraim: and as rottenneſſe to the houſe of Iuda.*

13. *But when Ephraim ſaw his diſeaſe and Iudah his ſore, then went Ephraim vnto Aſſur, and Iuda ſent to a King that would protect: but hee ſhall not bee able to heale you, neither ſhall hee cure you of the ſore.*

14. *For I will be as a fierce Lyon to Ephraim, and as a young Lyon to the houſe of Iudah: I, I will teare and goe away, I will take vp and none ſhall reſcue.*

15. *I will goe returne to my place, till they acknowledge the offence, and ſeeke my face: [a] when affliction is vpon them, they will ſeeke me early, ſaying.*

(a) In affliction vnto them.

Chap. 6.

1. *Come and let vs returne to Iehouah, for he hath torne and hee will heale vs; hee hath smitten, and hee will binde vs vp.*

2. *Hee will restore vs to life within two dayes: the third day hee will raise vs vp, and wee shall liue in his sight.*

(a) Shall know, follow after.

3. *And wee* (a) *shall know and proceed in the knowledge of Iehouah, as the morning whose going forth is steddy: and he shall come as the raine vnto vs, as the latter and seasonable raine vnto the earth.*

4. *What should I doe to thee, O Ephraim? What should I doe to thee, O Iudah; since your goodnesse is as a morning cloud, and*

(b) Morning as a man may say.

as the dew b *dropping early, goeth away.*

5. *Therefore hewed I by the Prophets, I slue them by the words of my mouth; and thy iudgements were as the light that breaketh forth.*

6. *That I am delighted with kindnes and not with sacrifice; and with the knowledge of God more than with burnt offerings.*

7. *But they transgressed the couenant, as if it had beene a mans: there dealt they treacherously against me.*

8. *In Gilead they were euery one, a City of workers of iniquity:*

(a) Footstepped (if I may so say) with blood.

a *with bloody footsteps.*

9. *And like to troopes waiting for a man, are the society of Priests: they murder after the manner as it was at Sechem; for they worke abhomination.*

10. *In the house of Israel doe I see a horrible matter: There by the whoredome of Ephaim, Israel is defiled.*

11. *Yea, O Iudah, that Ephraim did put an harueſt in thee: whilst I brought backe the captiue multitude of my people.*

Chap. 7.

1. *Whilst I heale Israel, then is the iniquity of Ephraim discouered, and the*

(b) Wickednesses.

b *exceeding wickednesse of Samaria; for they worke falshood: and the thiefe commeth in, the troope rusheth forth.*

2. *Neither doe they say* c *in their heart, that I remember all their wickednesse: now their doings compasse them about, they*

(c) To.

are

are before my face.

3. *With their wickednesse they make glad the King; and with their lies the Princes.*

4. *All of them are adulterers, as an ouen heated by the baker; who leaueth off watchings after hee hath kneaded the dough vntill it be leauened.*

5. *In the day of our King, the Princes haue made him sicke, with heat caught of wine: hee hath stretched out his hand with scorners.*

6. *For they haue applied their heart to lying in waite, as an Ouen: which, whilest their baker sleepeth all night long, in the morning burneth as* [a] *a flaming fire.*

(a) *A fire of a flame.*

7. *They all waxe hot as the Ouen, and eat vp their Iudges: all their Kings fall, there is none among them that calleth vnto me.*

11. In the third place followeth a Narration of the offence of both these people, fiue in number, with iudgement sutable thereunto.

First, will-worship and Idolatry; in preferring the ordinances of men before Gods institution: That albeit his iudgements lay heauy vpon them, and crushed them to pieces, yet they were not therewith dismayed, but with a full swing, and with their whole heart went after the trash of mens inuentions only, because it liked them better, then follow Gods Commandements.

12. Secondly, when God by chastisements went about to reclaime them, wasting them as a moth doth a vesture, and as rottennes doth the bones.

13. They, though seeing and knowing it full well, betooke them not to God. But the Israelites and *Menachem* their King, they become tributaries vnto *Assur*: *Achaz* the King of Iuda, hee flies vnto the same, as vnto a Bulwarke, though he shall not be able to doe them good.

14. Thirdly, neither Gods corrections, nor his Word mouing them to repentance, can preuaile to make them from their heart to seeke vnto him. Wherefore first hee speaketh

ſpeaketh of correction, wherein God as a gracious and louing father, thought that partly by carying a hard hand vpon them, renting and tearing them in peeces.

15. Partly by withdrawing his gracious preſence from them, keeping Court as it were, at another place, they would confeſſe themſelues guilty, and at the leaſt in their affliction earneſtly ſeeke his face.

Chap. 6.

1. Secondly, he preſcribeth a forme of their conuerſion, what he would haue them to doe, and how to ſtirre vp one another.

Firſt, in acknowledging, by repentance, Gods iuſt and righteous hand before vpon them.

Secondly, in apprehending through faith, the power of the ſame hand for their healing and repaire.

2. Grounding vpon his kinde and gracious nature, ready to be intreated, and full of mercie and compaſſion to poore repentant ſinners: He will heale, hee will quicken, he will raiſe vp, we ſhall liue for euer before him.

3. And grow in faith and knowledge, as the light of the morning that groweth more and more vnto the ſtedfy day, *Prou.* 4.18.

To conclude, hee will aboundantly beſtow vpon vs all ſpirituall bleſſings.

4. But neyther of theſe, his word nor chaſtiſements, or whatſoeuer God might doe elſe, could faſten vpon his people a ſound and conſtant courſe of godlineſſe. If any good motions roſe within them, they quickly vaniſhed and came to nothing.

5. The fourth ſinne is, that albeit God ſeeing their inconſtancie and fickleneſſe in ſeruing him, cauſed his Prophets, their teachers and inſtructers, not onely to ſlay and terrifie them with the horror of his deadly iudgements, that ſo they might be kept from euill, which is the firſt vſe of the Miniſter, but to hold forth the light and lanterne of

of the word, that they might know what they ought to doe, and be brought to vnderſtand and performe their duties, which is the ſecond vſe of the Miniſtery.

6. A thing more pleaſing vnto God, than all ſacrifices and oblations.

7. Yet they brake the bonds of couenant betwene God and them, as if they had had to do but with a mortall man, yea (which mightilie encreaſeth the quality of their fault) where God ſo ſlew them, and ſhined vnto them by his Prophets, euen there, in that place, they made no conſcience of tranſgreſſing againſt God, and falling to iniquity.

8. The whole land, euen all the parts of it; for in Gilead (the Country beyond Iordan) there was euery Citie full of malefactors, bloudy men, and murderers. A man might trace them in their wickedneſſe, through the very ſtreets, for their footſteppes were in bloud.

9. The Colledge of Prieſts was a ſocietie and fraternity of robbers that ſtand by the high way ſide, they kill & ſlay after the manner as it was at Shechem, impudently, ſhamelesſly and audaciouſly, in barbarous and ſauage manner; a foule abhomination.

10. The people of Iſrael haue horribly tranſgreſſed, and committed ſpirituall fornication.

11. Yea Iuda alſo hath wrapped himſelfe in the ſame offences, and receiued from themthe ſeede of Idolatrie; when euen them, ſaith God, (which aggrauateth the offence) when I graciouſly brought backe my people from captiuity oppreſſed of *Iſrael*, and of *Aram*.

CHAP. 7.

1. Their fift offence is a greedineſſe in ſinning prouoking one another to all kinde of wickedneſſe: Set forth.

1. By a peeuiſh diſpoſition of theirs, when God meant moſt to doe them good. Euen as it fareth with a ſicke patient, who the more carefull the Phiſition is to preſcribe dyet for recouerie of his health, the more earneſtly is hee carried to all kinde of ſurfetting and diſorder, though it be the endangering of his life.

Secondly, by a distribution of their offences, for they abound both in slye and in open sinnes, lying, theiuery, robbery.

2. Thirdly, they are so farre from being abashed to thinke that God seeth and remembreth all their iniquity, as contrarily they bragge and boast of the multitude of their sinnes, euen as a man would doe of a guard of men that doe attend him.

3. Fourthly, all degrees, the King himselfe and his nobles, and as the people of the Land adulterate themselues.

4 Fiftly, all these runne as greedily after sinne, (that sin especially the sinne of adultery) as fire burneth in a hot ouen, when the Baker after hee hath kneaded his dough, ouertaken with sleepe; forgetteth to make it cleaue.

5. Sixtly, by the circumstance of time, euen that very day, when at the Kings Coronation, God is to bee serued, and the Prince and people to bee put in minde of their dutie, then they doe most of all runne ryot. The Princes, who by their grauity and wisedome should bee the stayes, and proppes of the common wealth, haue their hand deepest in this offence; not only themselues bibbers and tossepots, but forcing one another to drink, till they fall into a surfet.

The pinte and quart, moderate and reasonable measures will not serue their turne: but they must haue whole flaggons full of wine and drinke as wee say by the dozen. The King himselfe quaffes as well as they and ioyneth hands with beastly drunkards: so impudent in their wickednesse, that they scorne both God and man.

6. Well did I therefore, saith the Prophet, resemble them to an ouen; for they are as hot as any furnace, and furious vnto euill.

The King indeed, as the Baker doth the ouen, ought to make cleane the common wealth, and by his power and authority to coole the heate and fury of the Princes.

But hee sitteth still and letteth all alone: that like the ouen which burneth all night long vnto the morning.

7. They

7. They set a fire with wine, conspire all of them against their King, his ministers and seruants, whereby they change their kings apace: for by their conspiracies many perish in a short time; wickedly if you respect the conspirators: but iustly and righteously, if you looke vnto the Kings themselues; for they are all wicked Kings: there is none of them that calleth vpon God.

8. *Ephraim, he mingleth himselfe among the people: Ephraim is as Cake not turned.*

9. *Strangers deuoure his strength, and he knoweth not: yea, hoarinesse is sprinkled vpon him and he knoweth not.*

10. *And though the Pride of Israel testifie to his face: yet they doe not returne to Iehouah their God, nor seeke him for all that.*

11. *But Ephraim is like a silly doue, without heart: to Ægypt they call, to Asshur they goe.*

8. The fourth and last part of this Prophecie hath a summarie repetition of the peoples sinnes and of Gods iudgements in that regard.

Their sinnes, first, consociating with strangers and making a mixture of their religion with the superstitions of the Gentiles. They neither hold them to the sincerity of Gods seruice, nor to the meere toyes and fooleries of the heathen; but frame to themselues a mingle mangle out of both. And therefore may well be compared to a Cake halfe tosted, neither hot nor cold, being as wee vse to speake neither fish nor flesh.

9. Secondly, an incredible blockishnesse, without common sence.

That albeit the euils they endure of their confederates and allies, bring gray heares vpon them, and make them old before their time, yet they not onely not consider it:

10. But (which is their third offence) they are so proud and insolent, that for all this they turne away, and will not bee brought to God, but had rather ioyne themselues to

forreigne nations, then to seeke after him.

The fourth and last offence is their madde and foolish consorting with strangers. So silly they are and without vnderstanding to pray in ayde of those whose minde is onely to spoyle and eate them vp.

12. *When they shall goe, I will spreade my net vpon them, and bring them downe as the foule of the heauen: I will chastise them, as their congregation hath heard.*

(a) *According to the hearing of their congregation.*

13. *Wo vnto them, for they haue flitted from mee, desolation vnto them, for they haue transgressed against me: when I am to redeeme them, then they speake vnto me with lyes.*

14. *And doe not crye vnto me with their hearts, when they houle vppon their beds: when for corne and new wine they assemble and turne aside vnto me.*

15. *But when I binde vp and strengthen their arme; then doe they imagine mischiefe against me.*

16. *They returne not to the most high, they are like a deceitful bow, their Princes fall by the sword, comming from the rage of their tongue: this is their derision in the land of Ægypt.*

12. The punishment is, that as the fouler taketh the Doue, so God will ensnare and catch these foolish ones, and lay vpon them the scourges and corrections threatned by his Prophets.

13. All because of their sinnes, especially their hypocrisie, which hypocrisie of theirs is set forth by a dissimilitude, when they haue need of mee that I am to doe them good, and helpe them out of trouble, in their difficulties and distresses, then they call vpon me: but all is nothing else, but meere dissimulation.

14. For they doe it not from their hearts; what face soeuer they set vpon it, whether it bee priuately in the night or openly in the day, yet in those times of their need, in famine and want, they make a pretence, as if they would come towards me.

15. But when I, as a kinde Phisition, hold vp their arme

arme, and bring them ease and comfort, they goe on in their wickednesse.

16. Turne they doe, but not vnto God, it is falsly and deceitfully: But they haue their reward according.

The sword that serueth to work their conspiracies, doth slay and kill the Princes. And this sword is whet on and sharpened by virulent tongues, setting debate betweene them.

These murders so rife, and their common and dayly plotting of stirres and troubles in the state, make them a scorne euen to their friends and allies.

CHAP. 8. 9. 10.

1. *Set the Trumpet to the roofe of thy mouth, and say, hee hee shall come as an Eagle against the house of Iehonah: because they transgresse my couenant, and trespasse against my Law.*

2. *The Israelites crye vnto me: my God, we know thee.*

3. *Because Israel hath cast of the thing that is good: the enemie shall pursue him.*

CHAP. 8.

The third Sermon touching the Peoples sinnes, and Gods iudgements for the same, in the 8. 9. and 10. Chapters, hath 5. parts.

The first part is a proposition of iudgements against the people of Israel, and the cause of those iudgements. The iudgements are first set forth by a military *Hypotiposis*, or liuely representation of the enemies comming against them, as if it were now a doing: then they are amplified by circumstances on the part of the enemy, and on the peoples part, of the enemie, that hee shall come swiftly and powerfully: on the peoples part; for that they are those which were before, through grace of Gods household: the causes are three.

First, Their reuolt and falling away from the Couenant between God and them, and from the Law wherein that Couenant is written.

2. Secondly, Hypocrisie, calling vpon God, and making profession of his name, not in truth, but with a counterfait pietie.

3. Thirdly, the renouncing of all good.

4. *They haue set vp a King, but not by me: they haue made Princes which I know not: of their siluer and their gold haue they made them* [a] *Idols, that Israel may be cut off.*

[a] Bugges.

5. *Thy Calfe O Samaria shall cast them off, when mine anger is kindled against them: how long will they not abide innocencie.*

6. *For he also is from Israel, the workman made it, and it is no God; for the Calfe of Samaria shall be broken in pieces.*

7. *Seeing they haue sowne the winde, they shall reape the whirle-winde: it hath no stalke, the bud shall yeeld no meale, if perhaps it doe yeeld, strangers shall swoop it vp.*

8. *Israel shall be swooped vp, now shall they be among the Nations as a vessell wherein is no pleasure.*

9. *Because these goe vp to the Assirian, a wilde Asse only for himselfe: the Ephraimites hire louers.*

10. *Yea, because they haue hired among the nations, now will I gather them together: (for they haue begun a little) because of the burden of the King of Princes.*

11. *Because Ephraim hath multiplied Altars to sinne: Altars are vnto him to sinne.*

[b] In the excellencies.

12. *The things I prescribe vnto him* [b] *in the excellent documents of my Law, are counted as a strange thing.*

13. *The sacrifices of mine offerings, those that sacrifice flesh and eat, Iehouah accepteth not: now will he remember their iniquitie, and visit their sinnes, that they returne to Egypt.*

14. *To conclude, Israell hath forgotten his maker, and hath built Temples, and Iudah multiplied fenced Cities: Therefore I will send downe a fire vpon the Cities of him, after it hath deuoured the Pallaces of the other.*

4. The second part, is an Enarration or larger declaring of those iudgements. First, against their reuolt being of

two

two kinds, one from the temporall kingdome of *Dauid*, figuring the kingdome of Christ; wherein what Kings soeuer they set vp, whether you consider *Ieroboam*, or any of his successors, it was not from God, he knew them not, nor approued them, because it was not according to the promise made to *Dauid*, but by the peoples rebellion, or their owne vsurpation. The other is from the spirituall worship, and seruice of God: and both these reuolts, the latter especially, shall be vnto their ruine.

5. For to speake of the latter, first, O *Samaria* that art the Kings chamber and Metropolitan citie, thy Calfe shall doe thee no good: Nay, it shall hurt thee exceedinglie, and prouoke my wrath against thee. Thou that canst neuer away to keepe touch with God in the duties of spirituall wedlocke.

6. The reason thereof is rendred in detestation of Idolatrie.

First, from the cause, the nature and orginall of these Idoll gods; men inuented them: so did Israell this as well as that other Calfe in the wildernes, which brought so many heauy plagues vpon Gods people.

The makers, are Smiths, Carpenters, and Artificers, a token it was not God.

The matter, is some course and base mettall.

Secondly, from the lamentable and fearefull destruction, not onely of the Idolls themselues, which shall turne into drosse and rubbish, but of the Idolaters their worshippers.

7. Set forth by three similitudes; as they haue sowne, so shall they reape, and a great deale worse too.

8. Secondly, they shall be swallowed vp, their substance eaten out and consumed.

Thirdly, they shall be as a vessell that none taketh pleasure in, despised of euery one.

9. And touching the other kinde of reuolt, which wee set in the first place, the forsaking of the house of *Dauid*, and relying vpon forraine aide vpon the Assirian, that is, wholly

whollie for himselfe, and hath no minde of helping others, seeking it with bribes and rewards.

10. Well may they bribe and hire, but this will be the end: The Israelites themselues shall fall by heapes, the nations whom they shall hire, shall come so tumbling in vpon them, as *Esay* told *Achaz*, *Esay.* 8. Doe you not see it is prettily well begun already. Looke vpon the late example, that is yet now fresh and bleeding before your eyes: so you will the better beleeue my threatning in that which is to come, I meane the sacking and carrying away of the Tribes beyond Iordan by *Pul* and *Tiglath Pileser*. If you aske me the reason, why God should be so angry with you, it is because you are so foolish, or so wicked rather, to send presents and tributes to the King of Asshur, (who in the pride and vanity of his heart, nameth himselfe the King of Princes, the mighty and most potent King) with the pilling, polling, and burdening of your subiects.

11. Secondly, he declareth the iudgements against hypocrisie. Their hypocrisie such and so great, by multiplying altars to sin against God, vainely and sinfully through their hypocrisie, abusing his name.

12. That the excellent things which God prescribed in his Law, those outward ceremonies of that sanctitie and holinesse, hee maketh no more account of, then if they were strange things, that he neuer heard of before.

13. The oblations and sacrifices hee taketh no pleasure in them.

But their punishment shall be, hee will remember their iniquitie and punish it in his time vpon those false persons that are faithfull, neither to God, nor to the King of Asshur, but goe their waies to Egypt after conenant made with the Assirians.

14. Thirdly, he declareth the punishment against their renouncing of all good. That it shall be as a fire to consume the cities of Iuda, and the pallaces of Israell. For Iuda was grieuously vexed by *Senacherib*, and Israell before that wasted and carried away captiue.

CHAP.

Chap. 9.

1. *Be not glad, O Israel vnto reioycing as other people that thou goest a whoring from thy God: louest a harlots reward in all the corne floores.*

2. *The floore and the wine-presse shall not feede them: and the new wine shall lye vnto her.*

3. *They shall not dwell in the Land of Iehouah: but Ephraim shall returne to Ægypt, and in Assyria eate that which is vncleane.*

4. *They shall not offer wine to Iehouah, neither shall those offerings be sweete vnto him, their Sacrifices should be vnto them, as the [a] meate of mourners, all that eat thereof should pollute themselues: for their meate, for their [b] dead, commeth not into the house of Iehouah.*

(a) Bread.
(b) Their soule, as Leuit. 21.1.

5. *What would ye doe in the day of solemnitie: and in the day of the feast of Iehouah?*

6. *For lo, they shall perish by destruction, Ægypt shall gather vp, Memphis shall bury them: the [c] pleasant tents, for their siluer, the nettle shall inherite, the thorne shall bee in their Tents.*

(c) Tents of desire.

Chap. 9.

1. The third part of the Propheſie is a conteſtation againſt the Iſraelites ouer confident reioycing and pleaſing of themſelues in their preſent good eſtate, which maketh them of the true worſhip and ſeruice of God: for,

Firſt, theſe men who deſpiſe the Law of God and the iuſt obſeruations thereof ſhall contrary to the Law eate in the Countries whether they ſhall bee carried captiues, things impure and vncleane, no way acceptable vnto God, neither conſecrated by offering the firſt fruits thereof as holy vnto him, nor any other way.

4. Againe, their ſacrifices and oblations ſhall ceaſe, it ſhall not bee permitted to them to offer drinke offerings to the Lord: And it were as good they did not: for their Sacrifices could not bee pleaſing to him; becauſe, if they did ſacrifice, it could not bee done according to the Law.

which requireth mirth and cheerefulneſſe before the Lord when men ſacrifice: whereas theſe in their captiuity haue no cauſe but of mourning and heauineſſe: for as the Law of God ſhutteth out meate offered for their dead ones, from comming into the Temple by the ſame analogye and proportion, the ſacrifice of thoſe than mourne are vngratefull ad not accepted of God.

5. Laſtly, how can they celebrate the ſolemnities and feaſts of the Lord, which are to be done with cheerefulnes, and gladnes?

6. The third iudgement hee foretelleth, is death and horrible deſolation, death euen in thoſe Countries, whither they did flye for refuge. The deſolation ſuch as their pleaſant tents and dwelling places, made to hide their treaſures in, ſhall be ouergrowne with nettles and thornes.

7. *Come are the dayes of viſitation, come are the dayes of recompence, let Iſrael know: the Prophet is a foole, the man of winde is madd, for the multitude of thine iniquity, the great priuie hatred.*

[a] with my God

8. *Hee watcheth Ephraim* [a] *ioyned to my God: the Prophet is a ſnare of a fowler in all his wayes, hee ſetteth priuie hatred in the houſe of his God.*

[b] They deepen corrupt.

9. *They* [b] *corrupt deeply as in the dayes of Gibeah, he will remember their iniquity, he will viſite their ſinnes.*

10. *As grapes in the Wilderneſſe found I Iſrael, as the firſt ripe fruite in the figtree at her firſt time, did I ſee your fathers: they went to Baalpeor and ſeparated themſelues to that ſhamefull one, and the deteſtations were according as they loued.*

11. *The glory of Ephraim ſhall flee away like a bird, from the birth and from the wombe, and from the conception.*

[c] I will bereaue them from a man.

12. *But if they bring vp their children, yet* [c] *will I bereaue them that there ſhall not a man bee left: yea euen woe to them when I depart from them.*

13. *Ephraim as as I ſee Tyrus, is planted in pleaſant habitation: but Ephraim ſhall bring forth his children to the murtherer.*

14. Giue

14. *Giue to them, O Iehouah, what thou shouldst giue: giue them a miscarrying wombe and drie breasts.*

15. *All their wickednesse in Gilgal; for there did I hate them for the wickednesse of their doings: out of my house will I expell them: I will loue them no more, all their Princes are vnrulie.*

16. *Ephraim shall bee smitten, their roote shall drye vp, they shall not bring forth fruites; yea though they beget children, yet will I slay the* [a] *deerest of their wombe.* [a] The desires.

17. *My God will reiect them because they hearkened not to him: therefore shall they be wandring among the nations.*

CHAP. 10.

1. *Israel is an empty Vine, hee bringeth forth fruit for himselfe; according to the multitude of his fruit, he multiplyeth altars according to the goodnesse of his Land, they make goodly statues.*

2. *Their heart dinideth, now are they faulty: hee shall* [b] *breake downe their altars, hee shall waste their statues.* [b] Behead.

3. *For now they say, wee haue no King: for we feare not Iehouah, and what should the King doe to vs.*

4. *They haue spoken words, cursing* [c] *falsly in making a couenant: And iudgement springeth vp as hemlocke in the furrowes of my field.* [c] In vanitie.

5. *Because of the Calfe of Bethauen, shall the inhabitants of Samaria, euery one be affraid: when his people shall mourne for it, yea and his blacke ones who reioyce of it, because of the glorie thereof, for it is departed from it.*

6. *Hee also shall be brought to Ashur, a present to the King that will protect: Ephraim shall receiue shame, and Israell shall blush because of his owne counsell.*

7. *Samaria's owne King shall be cut off like the foame* [d] *vpon the water.* [d] Vpon the face of the waters.

8. *The high places also of Auen, the sinne of Israell shall be hewen downe: the thorne and the thistle shall come vp vpon their Altars, and they shall say to the mountaines, couer vs, and to the hills, fall vpon vs.*

The

The fourth part of the Prophecie is a confirmation of denounced indgements, as certaine as if it were now come, that they may know and learne by miſerable experience, how their falſe Prophets did ſeduce them, vttering nothing but vanitie and winde, and the froth of their owne imagination, to ſooth vp the people, and nouriſh them in euill. The confirmation therefore is from two cauſes. One their ſacrilegious diſpoſition and wickedneſſe towards God. The other, their ciuill diſcords, and home-diuiſions, to the ruine of the Common-wealth, whereby many Kings roſe vp in a ſhort time.

8. When I ſpeake of ciuill diſcord, I meane not onely that the Princes and people are intereſſed in this buſineſſe, but the Prophets themſelues, which are ſet of God as watchmen to ouerſee the people, and keepe them at one. They watch indeed, but far in another ſort, for they watch treacherouſly, and perfidiouſly to betray the people, to ſet them at iarre: euen the godly among them, thoſe that cleaue and hold faſt vnto my God.

The diuiſions and hartburnings of the people doe they take aduantage of, to ſet them together by the eares: ſo that this diſcord euen in the houſe of God, the Prophet in all his courſes vſeth as a fowlers grinne or ſnare to catch the poore ſoules, and to intrap them.

9. But both theſe things, a ſacrilegious diſpoſition and ciuill diſcords, are hereditarie euills to the houſe of Iſraell. And as they corrupt themſelues this way, and throw one another into the depth of all iniquitie, ſinning openly and ſhameleſly, like to that their Fathers did at *Gibeah*; ſo ſhall they be puniſhed as their fathers were.

10. For, touching their ſacrilegious diſpoſition; compare firſt, what their fathers did to *Baal peor* in the wilderneſſe, where I tooke as great pleaſure in them, and they were as deare and precious vnto me, as grapes, and as the firſt ripe figs; but they forſooke me, & ioyned themſelues to that ſhamefull Idoll: and as the ſway and heat of their ſpirituall luſt did lead them, as they loued and liked, ſo did

they

they multiplie Idolls after their pleasure.

11. As *Ephraim* therefore treadeth this way in his forefathers steps, so shall hee be partaker of their plagues. The sonnes which are the pride and glory of their parents, I will make quicke riddance of, three manner of waies; for eyther they shall not quicken in the wombe, or not goe out there their full time or dye as soone as they are borne.

12. And if happily they scape all these, and haue some bringing vp in their childehood, yet it shall be all one, not one of them shall remaine aliue.

13. Let them in their owne conceit be neuer so strong and sure, as fast rooted, and as well planted as *Tyrus* that famous Citie: yet this that I haue said shall surely come to passe. All their children, yong and olde, shall certainely be destroyed.

14. O God therefore, saith the Prophet, diuerting his speech to him, since thou hast threatned two euils, one that their glory shall flit away as soone as they be borne or conceiued in the wombe: the other, that fathers shall lose their children when they haue brought them vp: be satisfied with that which is the lesse euill of the twaine; eyther that there may neuer any be borne, or being borne, may for lacke of sustenance dye out of hand.

15. But I stay not here, I will remember you of another like example of their fathers at *Gilgall*. There were they wallowing in their wickednesse, the vncircumcision of their flesh made me hate them. And albeit I in my mercy and kindnesse pardoned their offence, and renewed my Couenant with them, cutting off their foreskin: yet the place which I so sanctified, these men prophane againe, that all the wickednesse of their forefathers there doth yet sticke vnto them. They are rebels euery one, all the Princes of them; wherefore I will spread my iudgements vpon them.

First, I will expell them out of my house, and take from them my seruice and religion, which they despise.

16. Secondly, they shall not prosper; but eyther be as a tree smitt with the wormes or weather, that they shall not

bring forth the fruit of the wombe; or if they doe, I will command the ſword to ſlay their ſweet and delightfull children.

Thirdly, they ſhall be ledde captiue into ſtrange Countries.

Chap. 10.

1. Come to their ciuill diſcords: They are good to none but to themſelues. If they bring forth any fruit, they abuſe it to their owne luſts.

2. Whatſoeuer they haue, they attribute it to their idols, but God iealous of his glory, will cut off their idols and places conſecrate to Idolatry by the top.

3. They thinke, the King ſhould not rule them, but they the King: And becauſe they haue caſt off all reuerence of God, therfore they caſt off and ſet light by the King, which is his Ordinance.

4. They are all periured, and falſifiers of their word and Couenant. New Conſpiracies ſpring euery day among them; all is out of order, not iudgement it ſelfe, which ought to be holy vnto God, ſcapeth free, but is turned into bitterneſſe and oppreſſion.

A great indignity, that thoſe which liue of the furrowes of my field, and whom my bountie and largeſſe doth ſuſtaine, ſhould make gall and wormewood to grow vp in ſtead of good and ſauourie fruit.

5. But the puniſhment of their Idolatries (the Calues of *Bethel* and *Dan*) ſhall be.

Firſt, feare and trembling.

Secondly, loſſe of all their glorie, and whatſoeuer they reioyce in.

6. Thirdly, captiuitie of the inhabitants, that ſhall make them aſhamed of their doings.

7. Fourthly, deſtruction of the King of Iſraell, hee that is now ſo glorious, ſhall then be no more ſet by, than the foame that is vpon the water.

8. Fifthly, Ruine of their Idols, and idolatrous places wherein

wherein the Israelites sinned so grieuously.

6. The sense and terror of Gods iudgements driuing them to desperation.

9. *From the dayes of Gibeah hast thou sinned, O Israel, there they stood; the battell in Gibeah against the children of iniquity did not reach them.*

10. *It is in my desire that I binde them; for the people shall be gathered against them, binding them to be carried away in their two habitations.*

11. *For Ephraim is an heyfer taught, that loueth to tread out the corne: Though I would haue passed vpon the beawty of her necke, would haue made Ephraim to ride, Iudah should haue ploughed, and Iacob should haue* [a] *harrowed.*

(a) Harrowed to him.

12. *Sowe to your selues to righteousnesse, (said I) reape vnto kindnesse, swallow vp your fallow ground: for it is time to seeke Iehovah, till hee come and powre downe the raine of righteousnesse vpon you.*

13. *You haue plowed wickednesse, you reape iniquity, you eat the fruit of lying, because thou trustest in thine owne way, in the multitude of thy strong ones.*

14. *Therefore shall a tumult rise among thy people, and thy fenced places shall every one bee wasted, as Shalman wasted* [b] *the countrey of Arbell in the day of battell, the mother with the children shall be dashed in pieces.*

(b) House of Arbel.

15. *Thus shall Bethell doe vnto you, because of* [c] *your exceeding wickednesse: in the very morning* [d] *vtterly cut off shall be the King of Israell.*

(c) The wickednesse of your wickednesse.
(d) In cutting off, cut off.

9. The fift and last part followeth, which is the conclusion of the Propheſie: repeating first that which was said before, of the peoples sinning, like their fathers of Gibeah, nothing moued with Gods mercifull and gracious dealing, who cut them not off in that war against the wicked Beniaminite, as they did deserue, but suffered them to remaine.

10. But because they will not learne to profit by Gods mercies, Let me see whether they will profit by my Chastise-

ſtiſements. I think beſt to correct them & to deliuer them bound in both their habitations of Iſrael and of Iuda to bee carried away Captiues.

11. Next he doth garniſh and adorne this concluſion by a double diſſimilitude.

One is, of the Iſraelites affection and diſpoſition compared with Gods gracious counſell towards them.

Ephraim, ſaith the Lord by the Prophet, was taught true Piety and inſtructed in the feare of God; my purpoſe was to haue tuned him that he might bee pliable to the yoake, and draw in my plough, and to occupie him in my ſeruice. But he loues to take his eaſe, and onely followeth after his pleaſure and profit.

12. The other by comparing Gods documents and inſtructions, calling them to righteouſueſſe and holineſſe, that hath moſt large and ample promiſes annexed it.

13. With their contrary deeds vnſatiable in iniquity.

14. Laſtly, hee denounceth the Iudgement it ſelfe, a cruell and mortall warre, deſtroying them.

Amplifying this deſtruction: Firſt by the greatneſſe, ſet forth by a ſimilitude. That all ſexes and ages ſhall be deſtroyed, euen as Shalman (Shalmanaſar, by all likelihood in that voyage which is ſpoken of 2. *Kin.* 18.34. & 19.13.) waſted and deſtroyed the countrey of *Arbel*, afterwards renowned for the ouerthrow that *Alexander* the great gaue in that place vnto *Darius*.

15. Secondly, by the cauſes that brought this Iudgement vpon them. They may thanke their idolatrie for it.

Thirdly, by the ſpeedineſſe of the Iudgement. Early, that is to ſay, quickly, and anone it ſhall be done.

4. By the certainty, which the doubling of the word importeth.

CHAP. II.

1. *Becauſe Iſrael is a youth whom I lone, therefore out of Ægypt haue I called my ſonne.*

1. Theſe

1. These are the three Sermons touching the sinnes of the people, and Gods iudgements against them for the same. Now in two Sermons more he setteth forth the promises of grace, peace and reconciliation to a small remnant, the little handfull of Gods elect, which in this 11. Chapter, being the first Sermon, hee doth foure manner of wayes.

First, is the fundamentall cause and ground worke of all the good things, which God offereth or bestoweth vpon the Iewes; which is the grace and fauour of God in and through Christ. In whom because God loued them and adopted them for his Children, therefore in his infinite mercy hee brought his sonne for their sake out of Egypt, where their sinnes deserued, he should perpetually remaine, and neuer to haue come backe for the worke of their redemption.

So this place is applyed and expounded. *Math.* 2.

2. *As they called to them, so went they from their presence, they sacrificed vnto Baalim, and burnt incense to their grauen Images.*

3. *When as I acquaint Ephraim, he taketh them in his arms: and they know not that I heale them.*

4. *With cords of a man doe I draw them, with thick bands of loue, and I am vnto them as those that lift vp the yoake put vpon their cheekes: that I might reach meate vnto them.*

5. *He was not to haue returned into the Land of Ægypt, or of the Assyrian who is his King: but they refused to conuert.*

6. *To conclude, when the sword abideth in his cities and consumeth his members and deuoureth: because of their owne counsels.*

7. *My people are prone to rebellion against mee: although they called them to the most high, hee doth not withall exalt him.*

2. The second thing, is the peoples extreame ingratitude refusing Christ: but that is incled by mentioning the sinnes of the time, hee liued in; Idolatrie especially and the wor- 1. Posit. Refusing Christ.

ſhip of falſe gods, and is further amplified by comparing Gods gracious dealing in this behalfe, and the holy meanes which he vſed to reclaim them.

Firſt, he called them by the Prophets.

3. Secondly hee taught and enformed the people how he would be ſerued, yet they ſet vp Idolls in his ſtead, and after the manner of impudent and ſhameleſſe ſtrumpets, tooke the puppets in their armes, and embraced them before his face.

4. Thirdly, he heaped vpon them many fauors and tokens of his loue; howbeit all Gods benefits could not keep them to him, but they would needs flye vnto ſtrangers for helpe.

Hee drew them not as beaſts, but gently and louinglie with the words of men. Like a good husbandman, hee lift vp the yoake from their necke, to giue them meat.

5. So as they wanted nothing: there was no cauſe for them to runne for helpe, eyther to the Ægyptian, as *Hoſhea* did, or to the Aſſirian, to whom they were tributaries from the time of *Menachem*, yet they would not be ſtayd.

6. Thirdly, he layd vpon them heauie croſſes and corrections.

The ſword lodged in their houſes, it eate vp and conſumed their very bodies, becauſe of their wickednesſe.

7. Yet they, prone vnto rebellion, tooke no heed, nor gaue glorie vnto God, though all theſe things (the Word, Gods bleſſings and afflictions) invited them vnto him.

8. *How ſhould I expoſe thee, O Ephraim? how ſhould I deliuer thee vp, O Iſraell? how ſhould I diſpoſe thee as Admah? how ſhould I ſet thee as Zeboim? Mine heart turneth it ſelfe within me, together doe* [a] *my bowels of repentance boyle.*

(a) My repentance.

9. *I will not execute the heat of my wrath, I will* [b] *no more deſtroy Ephraim: for I am God Almighty, and not a man, the holy one in the middeſt of thee, and I will not inuade the city.*

(b) Not returne to deſtroy.

4. Poſit. Deſolation.

8. The third thing is the deſolation of this people, which well

well might haue beene a gulfe to ſwallow them vp, and a graue to bury them in for euer, being moſt worthy to periſh, as the Cities which God deſtroyed in his wrath, *Gen.* 19. Howbeit, God in the bowels of his mercy, earning and taking pitie of them, ſpareth to lay vpon them the extremitie of his wrath, and is ready to ſaue them for his mercies ſake.

This latter hath the proofes and reaſons rendred for it, which are three; all taken from the conſideration of the nature of God.

First, his mercies, as we ſaid before.

9. Secondly, his vnchangeablenes, being not a man that is alwaies variable, and differing as well from himſelfe as others, but the mightie God, whoſe purpoſe and decrees are conſtant for the ſauing of the elect.

Thirdly, his holineſſe, who is himſelfe holy, and the author of eternall ſanctitie.

10. *After Iehouah ſhall they goe as a roaring Lion: for hee ſhall roare, and the children ſhall* [a] *come trembling from the Sea.*

(a) Tremble: So in the next verſe.

11. *They ſhall come trembling as a bird out of Ægypt, and as a doue out of Aſſhur: and I will place them in their houſes, the ſpeech of Iehovah.*

10. In the fourth and laſt place come the promiſes themſelues; that he will bring them t[illegible]nowledge and participation of Chriſt, from whoſe preſence before they are ſaid to flie away. A Propheſie of the conuerſion and calling of the Iewes, to be accompliſhed in the laſt dayes. 5. Poſit. Call.

It is amplified.

First, by the inſtrumentall cauſe, the preaching of the Goſpell; which is the voyce of Chriſt, ſhaking both heauen and earth.

Secondly, by the great aſſemblies that out of all nations, languages, and people ſhall ioyne and haue their part in ſo great a benefit: wherefore he reckoneth vp; 44. Poſit. *All nations embracing Chriſt.*

First,

First, the Sea, that is, the furtheſt and moſt remote part of the earth, as *Zacharie* in expreſſe termes hath it, Zach. 10.11. whereby are ſpecially meant our weſterne Churches, but withall, the northern parts.

11. Secondly, Ægypt, noting the whole South.

Thirdly, Aſſhur, or all the Eaſt cracke; thoſe large and mighty kingdomes that lye Eaſtward from Iudea, euen to the Sunne-riſing. Reade *Eſay* 19.23.24.25. and *Eſay* 27. 12.13. and *Zach.* 10.11.12.13. and *Micah* 7.11.12. which prophecies doe wonderfullie concurre with this, and are a key to open the meaning of it.

So he doth foretell that generall ſpreading of the Goſpell, and gathering of the Elect, farre and wide, from one end of the heauens vnto another, which immediately followeth the calling of the Iewes, *Math.* 24.31. for howſoeuer the words in ſhew ſeeme onely to import the collection of the Iewes, diſperſed into theſe Countries, yet the comparing of that which went before, *Chap.* 1.11. maketh me incline to a more generall ſence, and to vnderſtand it of the full comming in of the Gentiles.

4. It is amplified by the effects common to them all, Ioy, comfort and peace of conſcience to men terrified with the ſight and burden of their ſinnes.

12. Poſit. *Repayre towards their Country.*

5. The phraſes heere doe intimate a returne with much difficulty, in the middeſt of many dangers, millions of feares, terrors, and perplexities, into their owne countrie.

16. Poſit. *Sore diſtreſſe.*

6. Theſeating of them in their land againe.

23. Poſit. *Dwell in their Countrey.*

VERSE

Verse 12. of Chapter 11. and Chapters 12. 13. 14.

12. Ephraim compassed me about with a lye, and the house of Israell with deceit: when Iudah yet ruled with God-almightie, and was faithfull with the holy ones.

Chap. 12.

1. Ephraim feeding vpon the winde, and following after the East winde, all the day long multiplieth lying, and destruction: for they make a conenant with Assour, and oyle is carried vnto Egypt.

2. Iehovah also hath a controuersie with Iudah: and being to visit Iacob according to his wayes, will render vnto him according to his doings.

3. In the verie wombe, he tooke his brother by the heele: afterwardes in his strength he played the Prince with God.

4. He played Isay the Prince with the Angell, and prevailed; he wept and humblie besought him: At Bethel he found him, and there he spake with vs.

5. But Iehovah, God of hosts: Iehovah is his memoriall.

6. Thou therefore turne vnto thy God: observe kindnes, and iudgement, and waite vpon thy God continually.

12. The next Sermon, from hence to the end of the booke containeth the sinnes of the Israelites, that is, of the ten Tribes, and an inuiting of them to repentance, which is the end, and the scope, whereunto the former driueth. Both first propounded, and then amplified and enlarged.

Their sinnes are three.

1. The renting off themselues from the kingdome of Iudah, and the forsaking of true Religion: for though they would seeme to worship God, yet it was but a false, and a lying

lying worship. And this is aggrauated, because they did thus degenerate, euen then when Iudah, like a Prince of God, held fast his first integritie, and kept the faith to God, those holy ones, the Father, Sonne, and blessed Spirit.

Chapter 12. 1. 2. The consociating of themselues to strangers, making a couenant with one, bringing presents to another, not onely in vaine, but to their owne hurt.

2. 3. The drawing of Iudah to the like offences: which brought Gods indignation vpon them.

3. To repentance they are inuited by setting before them the example of their father *Iacob*. He left no meanes vnattempted that he might obtaine the blessing: hee strooue for it with his brother in the wombe, and afterwardes with the Angell.

4. Against whom with much wrestling hee preuayled. And when the Angell loosing the hollow of his thigh, wherein hee shewed his power, had reproued *Iacob* for asking after his name, an argument of his Maiestie: as being not simply an Angell, but Christ, *Iehovah* the Angell of the couenant: *Iacob* with teares besought the blessing, which he there graciously bestowed, and afterwardes at *Bethel* confirmed vnto him.

5. Euen that *Iehovah*, whose promises are eternall, and who will performe them to his Childrens Children, to the thousand generation, if they returne vnto him.

7. He is a marchant, in his hands are ballances of deceit, he louеth to oppresse.

8. And Ephraim saith, yet I am become rich: I haue got me wealth: All my labours suffice me not, it is iniquitie whatsoeuer is a fault.

9. But I am Iehovah thy God, euen from the land of Egypt: yet should I make thee to dwell in these Tents, as in the dayes of solemnitie?

10. And speaking by these Prophets, should I multiplie vision? and by the hand of these Prophets, should I propound similitudes?

11. Is

11. *Is there iniquitie in Gilead? are they onely vanitie in Gilgal? They sacrifice bullockes: euen their altars are as heapes in the furrowes of my field.*

12. *Thither fled Iacob out of the countrey of Aram: after Israel had serued for a wife, and for a wife had kept sheepe.*

13. *Hither also by a Prophet did Iehovah bring vp Israell out of Egypt: after he was preserued by a Prophet.*

14. *Ephraim hath prouoked God [a] most bitterly: therefore [*] his bloud will his Lord leaue vpon him, and his reproch render to him.*

[a] *With litternesses.*
[*] *His bloods.*

CHAP. 13.

1. *When Ephraim spake, there was trembling, hee lift vp himselfe in Israell: but so soone as he offended with Baal, hee died.*

2. *And now they [b] sinne more and more, and make them a moulten Image, of their siluer, according to their vnderstanding, [c] Idoles, the worke of the Artificers, euery one of them: of them they say [d] men that sacrifice, let them kisse the calues.*

3. *Therefore shall they be as a morning cloud, and as the dew [e] dropping early, that goeth away: as the chaffe that is driuen with a whirlewind out of the floore; and as the smoake out of the top of the chimnie.*

4. *But I am Iehovah thy God, euen from the land of Egypt: and God saue me, hast thou not knowne, neyther is there a Sauiour beside me.*

5. *I did know thee in the wildernesse: in the land [f] of exceeding drought.*

6. *As their pastures were, they were filled, assoone as they were filled, their heart was exalted: therefore did they forget me.*

7. *And I was vnto them as an old Lyon: as a Leopard in the way did I looke vpon them.*

8. *I met them as a Beare robbed of her whelpes, and I brake the [g] fall of their heart: and I deuoured them there as a huge Lyon, as a beast of the field tearing them.*

[b] *Adde to sin.*
[c] *Burges.*
[d] *The sacrificers of men.*
[e] *Earlying, as a man may say.*
[f] *Of drought.*
[g] *Shutting.*

7. These things propounded, now hee doth amplifie and

and enlarge each part: and first the sinnes of the Israelites: couetousnesse, Idolatrie, Pride. First extreame couetousnesse, in fraud and oppression.

8. Reiecting all honest meanes of comming by their wealth, and scorning whatsoeuer iumped not with their wicked desires.

9. Albeit God from the beginning had heaped blessings manifoldly vpon them, which they ought to haue rested in, and not to flie vnto vnlawfull meanes.

10. Yea, not so onely, but had made ample and large promises of further fauours by his Prophets.

Both which doe adde to the vnworthinesse of their sinne.

11. Their second sinne is Idolatrie, wherein more thorowly to conuince their benummed consciences, the Prophet reasoneth with them in this sort: What? thinke you the men of *Gilead*, those beyond the riuer of *Iordan*, whom *Tiglath Pileser* spoyled, and led captiues, that they onely were guiltie of Idolatrie: and you not because you remaine at home vntouched of the *Assyrian*? Nay, saith he, the very entrance into the countrey, *Gilgall* it selfe, so aboundeth with Idolatrie, that it is not to be doubted, but in the rest of the parts of the kingdome, their altars are as thicke as furrowes in the field, that is to say, innumerable.

12. A horrible thing if it be well considered, that these two places should now become the nurceries of euill, which heretofore were the meanes of so great comfort to Gods people.

For *Gilead* serued as a sanctuarie vnto *Iacob*, when hee fled from *Laban*.

13. In *Gilgall*, God by *Iosua* renewed his couenant with your Fathers, after he had brought them out of *Egypt*, by the hand of *Moses* and *Aaron*.

14. But notwithstanding all that, *Israell* hath so sinned as hath beene said, and prouoked Gods heauie indignation: and therefore his bloud be vpon him, he shall remaine guiltie and subiect vnto punishment, and must be content

to take that, that commeth of it.

CHAP. 13.

1. For this sinne of Idolatrie hath brought three fearefull iudgements vpon them.

First, They that before were a terrour vnto all, are now of no reckoning.

The time indeed was, that if *Ephraim* did but speake, all the tribes trembled and quaked.

But as soone as he offended with *Baal*, following after Idolatrie; he was no more set by, then a dead carkasse.

2. Secondly, God in his iudgement hath giuen them vp into hardnesse of minde, and to their hearts lust: that for all this suddaine change they repent not, but run more and more into Idolatrie.

3. Thirdly, Being made very fooles, at the length, they shall vanish and come to nothing.

4. Thus by the place, and by the effects, hee hath made odious their Idolatrie.

Now lastly, he doth the same by comparing on the contrary part, his couenant with them from the beginning, and his former benefits, euen in the wildernesse.

5. Both which ought to haue beene motiues to keepe them fast vnto him.

6. The third sinne is their pride, and loftinesse of heart, which made them to forget God; and that in the middest of his blessings, when they had most cause to remember him. A thing that *Moses* warned them of before, *Deut.* 8.

7. 8. But they went not so away with it. I met with them, sayth God, and handled them roughly, as they did deserue.

9. *He hath marred thee, O Israell, when as in me, in thine helpe, thou mightest haue stood.*

10. *Where is thy King, Where now? that he may saue thee in all thy cities? and thy Iudges, of whom thou saidest, giue me a King and Princes:*

11. *I gaue thee a King in mine anger, and take away in my wrath.*

12. *The iniquitie of Ephraim is bound vp, his ſinne is laid vp.*

13. *The ſorrowes of a woman in trauell ſhall come vpon him: he is no wiſe ſonne, for then he would not ſtay* [h] *a whit in the* [i] *mouth of the matrixe.*

[h] *A time.*
[i] *Breach of Children.*

9. And ſo having done with the ſinnes of the *Iſraelites*, he doth now amplifie, and enlarge his former inuitation vnto repentance: Firſt taking arguments from the good that thereby ſhall come vnto them, compared with the euils that before they were in, for their offences. Hee ſaith, God by his Prophet, meaning the King of whom he ſpeaketh in the next verſe, in whom thou puttedſt thy truſt, Was the cauſe of thy Confuſion. Whereas in me who am thy ſtrength, and ſauing health, all good things are to bee found, and by repentance ſhall come vnto thee.

10. The former part is proued, for that none of their Kings and Princes were able to doe them good.

11. For God in his wrath ſet them vp, and pulled them downe: and in a little while made many changes and alterations in the kingdome.

12. Their iniquitie, which God tied vp, as a man doth his purſe full of money, and kept in ſtore, to pay them home for it, was the cauſe of all this.

13. Yet were they ſo fooliſh, that though throwes came vpon them, as vpon a woman with Childe, (for ſo is their Common-wealth compared to a mother, Chapter 23.) yet they had no liſt to rid themſelues out of thoſe dangers, and to put forth into the hands of God, as vnto a Midwife.

4. Poſit. *Deſolation.*

And this may well ſeeme to be a prophecie of the great miſerie they are now in, becauſe of the promiſes which do follow.

14. *From the power of the graue will I redeeme them, from death I will auenge them, where are thy plagues O death? where thy deſtroying O graue, repentance ſhall be hidden from mine eyes.*

15 For

15. *For he shall bring forth fruit among the brethren: after that an East winde comming, a winde of Iehouah comming vp from the desert, his spring shall become drie, and his fountaine shall drie vp, the same shall spoyle the treasure of all* [k] *pleasant vessels.*

[k] *Vessels of desire.*

16. *After that Samaria shall be laid desolate, for that shee hath rebelled against her God:* After that *by the sword they shall fall, their infants be dasht in peeces, and their women with childe ript.*

14. In the second part, from the panges and sorrowes before mentioned, he passeth presently to most sweet and comfortable promises. Being of foure kindes.

The first promise is. The deliuerie of them out of that depth of miserie, wherein they were plunged, and making them to flourish againe: which is first set out by a double similitude.

One, comparing their wretched estate to death, and the graue. Out of the which he will set them free, by raising them from death to life. For such and so wonderfull shall their restoring be, that it is called *life from the dead.* Rom. 11. 15. 7. Posit. *Generall Call.*

And this resurrection (as it were) of theirs is an euident argument of the generall rising from the dead, *Ezech.* 37. To which purpose the *Apostle* aptly, and properly doth alledge it. 1. *Cor.* 15.

15. The other similitude is from a peece of ground, all dryed vp and parched, that nothing is able to grow notably, expressing the miserable and distressed estate wherein this people hath lien now very neare 1600. yeares together. That as an Easterly winde, and a tempestuous storme hath dried them quite: and spoyled all their delightfull treasures: made them the vilest and most contemptible of the earth, notwithstandirg which he sayth: *Ephraim* (that is, euen the ten Tribes) shall flourish againe, and hold vp their head among their brethren. 30. Posit. *Florishing Common-wealth.* 8. Posit. *Ten Tribes.*

16. After these similitudes he layeth the same forth without allegorie, in plaine and expresse termes.

CHAP. 14.

CHAP. 14.

1. *Returne O Israell, euen to Iehovah thy God: for thou hast fallen by thine iniquitie.*

2. *Take with you words, and turne to Iehovah: Say vnto him, forgiue all iniquitie, and* [l] *beſtow good, and we will render Calues with our lippes.*

[l] *Take.* That is, taking, beſtow as Exod. 25. 2.

3. *Aſſhur ſhall not ſaue vs, vpon horſe we will not ride; neither will we ſay any more, O our God to the worke of our hands: for in thee the fatherleſſe findeth mercie.*

Chapter 14. 5. Poſit. *Call.*

1. The ſecond promiſe, is a promiſe of their repentance, and turning vnto God, whereunto exhorting them, it muſt be taken as a Prophecie, what God will be pleaſed at the laſt, to worke in their heart, ſee *Eſay* 31. 6. 7. Wherefore he propoundeth, the forme of true repentance; In the perſon to whom they ſhall turne.

2. In the parts of repentance: which are confeſſion of ſinnes, and promiſe of amendment.

3. And laſtly, in the motiue to repentance, Gods nature readie to ſhew mercie to poore diſtreſſed ſinners.

4. *I will heale their turning away, loning them freely: when mine anger ſhall turne from him.*

35. Poſit. *Covenant.*

4. The third promiſe, is forgiueneſſe of ſinnes, peace, reconciliation, and Gods gracious acceptance of them in his Sonne, comming from his owne free loue and fauour, which are the fruites and ioyfull effects of their repentance.

5. *I will be as the dew vnto Israell, he ſhall bloſſome as the Lillie: and* [m] *faſten his rootes as the trees of Lebanon.*

[m] Strike.

6. *His tender boughes ſhall* [n] *ſpread, and his comelineſſe ſhall be as the Oline tree: and he ſhall haue a ſmell like Lebanon.*

[n] Goe.

7. *Men ſhall returne, dwelling vnder his ſhadow, they ſhall bring into life as the corne, and bloſſome as the Vine: his memoriall ſhall be ſauourie, as the wine of Lebanon.*

8. *Ephraim ſhall ſay, what haue I any more to doe with Idoles: I will heare and looke vpon him: I am like a greene Firre*

tree,

tree, by me is thy fruit °*vnd hand.* ° *Is found.*

The fourth promise is of a glorious Church, which shall be set vp among them: consisting in the points that follow;

1. A most flourishing and happie estate, through the sweete and heauenly showers of all spirituall, and temporall benedictions, which God from heauen will water them withall. Whereby, first they shall roote, and fasten downewards, gather such a head as no strength nor power, not hell gate, shall be able to preuaile against them. 39. Posit. *Prosperitie.*

6. Then shall they grow and spread vpwardes, be faire, fresh, and flourishing; Not onely so, but their happinesse, shall be constant and perpetuall, like to the Oliue tree, whose leaues are alwayes greene.

Lastly, this shall make them gracious and acceptable, both with God and men.

7. Secondly, Other people rauished with the sight of such perfections, shall count themselues happie to dwell in their Tents, and as it were, vnder the shadow of those boughes. The Nations of such as are to bee saued shall walke in her light, and the Kings of the earth shall bring their glory and honor in vnto her. *Rem.* 21. 24. 44. Posit. *All nations embracing Christ.*

3. The Church by this meanes shall be encreased, grow, and multiplie as eares of corne, or clusters in the Vine; for by *bringing into life, or making to liue*, is meant the spirituall propagation of Gods people, by the seede of the word, and power of Gods spirit. 38. Posit. *Multitude of beleeuers.*

4. The Nations shall honor them, and haue them in admiration. Farre and wide shall their fame be spread, and their name be most sweete and precious. 45. Posit. *Nations honouring them.*

Thus doth hee comfort and arme their soules against those tempests, that blousterous storme and weather, which before they felt, Chapter 13. 15.

8. Fiftly, the zeale of this people, when their heart shall turne vnto the Lord: purging of their Church from all corruption in Gods seruice, which is here noted by Idolatrie, and the worship of false gods. They shall haue no 34. Posit. *Puritie of doctrine.*

more to doe with Idoles, or any worship which is not offred in the name of his onely sonne. Which God so graciously will accept, that his eares shall be open, and his eyes alwayes bent onely vpon those that leauing false seruices and religions, betake themselues to him in Christ, whom he will also recompence with aboundance of heauenly blessings, the fruites of holinesse and righteousnesse wrought in them by the Spirite of Christ, which is the sixt and last poynt.

36. Posit. *Spiritwall graces.*

But least Israell should take glorie to himselfe, he telleth them that the prayse of so great things, both of their turning, and of this their fructifying is to be ascribed to God alone, without whom they can doe nothing.

9. *Who so is wise, let him vnderstand these things, prudent, let him also acknowledge them: for right are the wayes of Iehovah, and the righteous shall walke in them, but fallers away, let them stumble at them.*

9. The last verse hath a conclusion of this whole Prophecie, by an Epiphonema, or elegant acclamation. Wherein the Prophet doth stirre vp and exhort the righteous to learne true wisedome and vnderstanding for three reasons.

1. For that it is a readie passage, the tract, and high way to happinesse and glorie.

2. These wayes are all of them straight and right, full of equitie and holinesse.

3. The righteous shall prosperously walke in them, to the sauing of their soules.

Contrariwise, he leaueth the wicked, that fall away and goe backe from the holy doctrine taught vnto them, to the righteous Iudgement of God, as the Apostle doth. *Rev.* 22. 11.

BRITISH MUSEUM 13 JY 93

FINIS.

ERRATA.

Faults escaped which it may please the Reader to amend with his Pen before he read, r signifieth, read.

FOlio 2. line 3. for (*high*) read, *large*, line 9. for *into* r. *vnto*, fol. 9. l 9. for *moane*, read *meane*, fol. 10. l. 7. put out fig. 1. and put it after, obseru. fol. 13. Deut. 32. &c. at the margent put it out there & put it after line 24. f. 14 l. 25. r. *spurre put*, line 34. put out, often. l. 37. in stead of, *particularly*, r. *particuler*, fol. 15 l 1. & 2. put out amongst damosels, &c. and put it line 3. after Instruments, fol. 18. l. 12. put out, *first*, l. 19. for *third* r. *teach*, fol. 33. line. 30. for *if* r. *of*, fol. 37. line 29. for *insufferable* r. *vnsufferable*, fol. 38. line 14. for *opposition* r. *exposition*, l. 26. r. *was in*, l. 28. for *godlie* r. *goodly*, line 34. in stead of 2. *By*. r. 8. *An*. fol. 50. line 2. for *excellently* r. *excellent*, fol. 52. line 24. for *or* r. *are*. fol. 60. line 18. for 11. r. 14. fol. 63. line *vlt*. for *Joel* 3. 12. r. *Ioel* 3. 8. fol. 70. line 33. for *my* r. *the*, fol. 78. line 2. & 3. put out 9. 10. line 10. before verse 7. put Chapter 20. fol. 79. line 3. after *but*, put *there*, fol. 80. line 3. r. verse 9. 10. fol. 90. line 12. for *beginning* read *ending*, fol. 99. line 4. for *Harteshi* r. *Hartsebi*, fol. 108. l. 27. for *moment* r. *monument*, fol. 133. line 24 *after readie*, adde, *to say*, fol. 153. line 3. for *sixt* r. *second*, line 5. for 67. r. 63. line 7. put out *seauenth*, line 11. for 21. r. 25. in stead of *sixt* read *second*, line 27. for *Dan*. 1. 11. read *Dan*. 11. 1. fol. 154. line 1. for *let* r. *left*, fol. 155. line 35. after *is* adde *it*, fol. 160. line 5. for *wrought* r. *wrote*, line 23. for *seauenth* r. *seauentieth*, fol. 161. line 14. after Angel, *say to a messiah gouernor shall be seauen seauens, and sixtie two seauens* fol. 161. line 26. for *any* r. *an* fol. 162 line 24. for *while* r. *whole*, fol. 163. line 33. for *those* r. *these*, fol. 164. line 5. r. *Ezech*. 29. 18. line 22. for *gaue* r *giue*, fol. 165. put out line 1. and a peece of the second fol. 167. line 23. put out namely 26. fol. 168. line 25. r. *his death*, fol. 172 line 12. r. *was in doing*, fol. 175. line 31. for *their* read *there*, line 23. put out, 480. *yeares from the Passeouer to the Temple*, line 35. for *Iudge* r. *Iudges ruled*, line 37. r. *Gedeon* 40. fol. 176. line 1. read *Elon* 10. l. 8. r. *Ammon* 18. fol. 177. line 4. after *anew* adde 52. fol. 179. line 17. for 25. r. 15 line 35. for *he* read *God*, fol 182. line *vlt*. for *certaine* r. *retaine*, fol. 186. line 24. for *Ier*. 37. &c. read *Ier*. 3. 7. &c. fol. 188. line 30. for *hath* r. *had*, fol. 189. line 6. for *diated* read *doated*, fol 191. line 6. for *into* read *vnto*. fol. 192. line 21. for 2. r. 11. fol. 198. in the margent for *Shidds* say *Shields*, line 28 for *into* r. *vnto*, fol. 199. line 10. for *into* r. *vnto*. fol. 206. line 10. for (*as*) r. *all*. fol. 220. line 10. for *tuned* r. *tamed*, fol. 222. line 21. for *thirdly* read *fourthly*, fol. 227. l 34. for *fall* r. *kall*. fol. 230. line 12. for *puttedst* r. *didst put*. fol. 231. line 27. read *grow*: *notably expressing*.